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A GRAMMAR

OF THE

ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI.

AND EDITED

WITH NUMEROUS ADDITIONS AND CORRECTIONS

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THIRD EDITION

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ADDENDA ET CORRIGENDA.

VOL. I.

PAGE

6 c after اَلظَّاءُ ٱلْمُشَالَةُ add: The ض is then called اَلضَّادُ ٱلْمَبْطُوحَةُ.

11, l. 1, read: ḫaufun.

14 d read: In combination with ـ.

15 b add: مُدَيْقٌّ from شُوَيْبَّةٌ, مِدَقٌّ.

19, last line, read إِلَى.

20, Rem. *c*, read: as [perhaps] in the article; comp. § 345. See my reply to Dr Howell, in the *Asiat. Quart. Rev.* 1897, Vol. iii. n. 5, p. 126 *seq.*

21, l. 3 from below, read *iḫśāī*.

30 c add: Hence the use of رَمْوَ, *excellent is he in his shooting*, قَضْوَ *excellent*, or *how excellent is he in his judging*, غَزْوَ, طَمْعَ, هَيْوَ. Comp. § 183, rem. *c*.

32 b add: صَعَّدَ فِى ٱلْوَادِى وَصَوَّبَ *he went up and down the valley.*

33 after (*c*) add: The third form construed with the preposition بَيْنَ has not unfrequently the signification of a causative of the sixth form, as آخَى بَيْنَ *he united by brotherhood*, قَارَبَ بَيْنَ *he made to be near together*, etc. (Nöldeke, *Zur Grammatik*, p. 26).

34, Rem. *a*. Comp. خَبَّرَ and أَخْبَرَ.

Rem. *b*. Comp. أَقْذَرَهُ.

36 a. أَشْكَى is properly *to listen, to give attention to a complaint*, as أَعْتَبَ, أَطْلَبَ, etc. (Nöldeke, *Z. Gr.* p. 28).

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37 c add : تَقَذَّرَ.

41 c after *narrow ;* add : اِنْعَجَزَ.

47 d add : تَغَطْمَطَ (غِطَمَّطٌ).

48, § 70, add : تَعَفْرَتَ (عِفْرِيتٌ).

59, Rem. *a.* Fleischer, *Kl. Schr.* i. 368 considers the root as a concrete noun.

67, § 117*. Vollers, *Zeitschr. f. Assyriologie*, xii. 134 footnote quotes Ḳor'ān ch. xiii. 12 مُعَقِّبَاتٌ for مُعْتَقِبَاتٌ (Bèiḍ. i. 477, l. 17) as a proof that this form is not restricted to those verbs that have a dental as second radical.

87, Rem. *a*, read : اِسْتَطَاعَ.

91 A add : The tribe of Ṭaiyi' said بَقَا for بَقِيَ, رَضَا for رَضِيَ, بُنَتْ for بُنِيَتْ, so *Ḥamāsa* vv and comp. De Sacy, *Chrest.* ii. 445.

96, Rem. *a.* Ǵāḥiz, *Bayān* i. ٦٠, 6 and 3 from below has اَلْأَيْسِيَّةُ opp. اَللَّيْسِيَّةُ.

98, Rem. *c.* On such forms as رَمُوَ, غَزُوَ, قَضُوَ, see above, note to p. 30.

98, Rem. *a*, delete the remark in square brackets.

108 A read : بِنْتُ طَبَقٍ (Seybold).

110, § 195. They are called also أَسْمَآءُ اَلْحَدَثِ opp. to أَسْمَآءُ اَلْعَيْنِ (*Ḥamāsa* ٩٠).

181 A add : وَفْدٌ (Ṭabarī i. 3158, l. 5).

182 read : دُكَّانٌ.

183 add : مَرْكَبٌ *a ship* (Seybold).

195 (*d*). The ending ـِيُّونَ is often shortened to ـُونَ, as usually in اَلْأَشْعَرُونَ for اَلْأَشْعَرِيُّونَ. Other instances are اَلثُّمَيْرُونَ, اَلْخَزْرَجُونَ.

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210, footnote. The plur. pauc. of fem. words is ordinarily أَفْعُلٌ, of masc. words أَفْعِلَةٌ.

230 c read: κόμης (Seybold).

233 c: אִשָּׁה belongs to انث, comp. Aram. אִתְּתָא (Seybold).

252, Rem. *a*, read: The suffix of the 1st p. sing. ـِى, when attached etc.

253, Rem. *b*, read: [Comp. Vol. ii. § 38, *a*, rem. *b*.]

271, Rem. *a*. Likewise اَلَّذَيْنِ instead of اَللَذَيْنِ Ḳor'ān xli. v. 29.

296, Rem. *c*. A poet allows himself to say لِأُمِّ ٱلْأَرْضِ وَيْلٌ (*Ḥamāsa* ٤٠٧).

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19, Rem. *b*. Hence it may be followed by a jussive in the apodosis, for instance Ǵāḥiz, *Maḥāsin*. p. 18. l. 14 تُوصِلُ مِنِّي رُقْعَةً إِلَى أَمِيرِ ٱلْمُؤْمِنِينَ تَكُونُ أَنْتَ ٱلَّذِي تَكْتُبُهَا تَكُنْ لَكَ عَلَيَّ نِعْمَتَانِ *bring thou a letter from me to the Prince of Believers, written by thyself, so I will be thy debtor for two benefits.*

21, § 9. An example of the use of the simple imperfect instead of كَانَ with imperf. is Ṭabarī i. 2225, l. 14 لَا يَسْتَعِينُ أَبُو بَكْرٍ فِي ٱلرِّدَّةِ وَلَا عَلَى ٱلْأَعَاجِمِ بِمُرْتَدٍّ *'Abū Bakr did not employ an apostate either in the war against the apostates, or in that against the barbarians.*

30 D. The jussive in the verse (Sībawèih i. 402, l. 8) فَقُلْتُ لَهُ صَوِّبْ وَلَا تَجْهَدَنَّهُ فَيُدْنِكَ مِنْ أُخْرَى القَطَاةِ فَتَزْلَقِ is explained by the elision of لا, for ولا يُدْنِيَنَّكَ—ولا تَزْلَقَنَّ, as in لا تَمْدُدْهَا فَتَشْقُقْهَا.

38, second footnote. Another example is Ṭabarī i. 1713, l. 6 فَمَنْ يُقَادِرُنَا فِي ذَاكَ يَعْرِفُنَا.

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44 D. The imperative is also often used by poets in the apodosis of a conditional clause, as إِذَا كُنْتَ عِزْهَاةً عَنِ ٱللَّهْوِ وَٱلْهَوَى فَكُنْ حَجَرًا مِنْ يَابِسِ ٱلصَّخْرِ جَلْمَدَا *if thou art indifferent to play and love, then thou art a hard stone of the dry cliff*, and Ṭab. ii. 1574, last l. وكُونُوا كَٱلْبَغَايَا إِنْ خُدِعْتُمْ *ye shall be like whores if ye suffer yourselves to be beguiled.*

121 A. We sometimes find a nominative where we should expect an accusative, as Ṭab. i. 2009, l. 15 ونَسِىَ نَفْسَهُ عَجِلٌ وَدَهِشٌ *and he forgot to put down his own name being hurried and heedless*, where we must supply وَهُوَ.

219, l. 7, for أَكْثَرَ read : أَكْثَرِ.

237, § 99. Also the ordinal numbers, e.g. إِنِّى لَحَادِىَ عَشَرَ رَجُلًا *I am the eleventh man* (Ṭab. i. 3307, l. 1).

272 C read : ذَهَبَ.

298 C add : فَمَا كَانَتْ إِلَّا عُبْرًا *they were only passing clouds* (Ṭab. ii. 1197, l. 3).

350 *seq.* footnote. Prof. Hartmann has just published "Das Arabische Strophengedicht, 1. Das Muwāššaḥ."

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PART THIRD.

SYNTAX.

I. *THE SEVERAL COMPONENT PARTS OF A SENTENCE.*

A. THE VERB.

1. *The States or Tenses.*

1. The *Perfect*, اَلْمَاضِى (Vol. i., §§ 77, 79), indicates:— A

(*a*) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as ثُمَّ جَآءَ زَيْدٌ *then came Zèid;* جَلَسُوا عَلَى ٱلْبَابِ *they sat down at the door.*

(*b*) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as اُذْكُرُوا نِعْمَتِىَ ٱلَّتِى أَنْعَمْتُ عَلَيْكُمْ *be mindful of my favour, which I have bestowed upon you.*

(*c*) A past act, of which it can be said that it often took place B
or still takes place—a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as رَوَتِ ٱلرُّوَاةُ *relaters say (have handed it down by oral tradition from one to another);* اِتَّفَقَ ٱلْمُفَسِّرُونَ *commentators are agreed (have agreed and still agree).*

(*d*) An act which is just completed at the moment, and by the very act, of speaking; as أَنْشَدْتُكَ ٱللّٰهَ *I conjure thee by God;* بِعْتُكَ هٰذَا *I sell thee this.*

A (*e*) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle لَا *not*, especially in oaths or asseverations; as فَأَعْطِنَا ٱلْأَمَانَ عَلَى خَلَّتَيْنِ إِمَّا أَنَّكَ قَبِلْتَ مَا أَتَيْنَاكَ بِهِ وَإِمَّا سَتَرْتَ وَأَمْسَكْتَ عَنْ أَذَانَا حَتَّى نَخْرُجَ مِنْ بِلَادِكَ *give us, therefore, an assurance of safety on one of two conditions, either that thou wilt accept* (lit. *hast accepted*) *what we propose to thee* (lit. *that wherewith we are come to thee*), *or that thou wilt keep* (*it*)
B *secret and refrain* (lit. *hast kept it secret and refrained*) *from doing us any harm, till we get out of thy country;* وَٱللّٰهِ لَا أَقَمْتُ بِمَكَّةَ آلَيْتُ لَا خَامَرَتْنِي ٱلْخَمْرُ مَا عَلِقَتْ رُوحِي بِجِسْمِي *by God, I shall certainly not remain in Mèkka; I swear* (*that*) *wine shall not make me intoxicated, as long as my soul remains in my body.*

REM. *a.* When a clause commencing with لَا is connected with
C a previous clause beginning with مَا followed by the perfect, or لَمْ followed by the jussive, in that case لَا does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as إِنَّنِي مَا قَتَلْتُ ٱبْنَكَ سَهْوًا وَلَا عَمْدًا وَلَا جَعَلْتُ هَامَتَهُ لِسَيْفِي غِمْدًا *I have not killed thy son either inadvertently or designedly, nor have I made his skull a sheath for my sword;* بَلَوْتُ مِنَ ٱلْعَجَائِبِ مَا لَمْ يَرَهُ ٱلرَّاؤُونَ وَلَا رَوَاهُ ٱلرَّاوُونَ *I have experienced such wonderful things as neither seers have seen,*
D *nor narrators have narrated.*

[REM. *b.* Instances of the perfect retaining its original meaning after a single لَا are extremely rare. In later prose, however, we often find لَا زَالَ *he did not cease, he continued* (*to do*) employed just as مَا زَالَ or لَمْ يَزَلْ (Fleischer, *Kl. Schr.* i. 446 *seq.*)]

(*f*) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as رَحِمَهُ ٱللّٰهُ تَعَالَى *may God* (*who is exalted above all*) *have mercy on*

him! دَامَ مُلْكُهُ *may his reign be long!* جُعِلْتُ فِدَاكَ *may I be made* A *thy ransom!* أَبَيْتَ ٱللَّعْنَ *mayest thou avoid execration* (a formula used in addressing the ancient Arab kings)! لَعَنَكَ ٱللّٰهُ *God curse thee!* The proper signification of the perfect in this case is, "if it be as I wish, God has already had mercy on him:" &c. The perfect has this sense also after لَا; as لَا لَقِيتُمْ مَا بَقِيتُمْ ضُرًّا *may you never meet with harm, as long as you live!* لَا فُضَّ فُوكَ *may thy teeth* (lit. *mouth*) *not be broken!* [neg. of the phrase فَضَّ ٱللّٰهُ فَاكَ].—When a conditional clause precedes the optative, the particle فَ must be prefixed to the B latter, in order that the influence of the conditional particle in the former may not extend to it; as إِنْ كُنْتَ ٱبْنَ هَمَّامٍ فَحُيِّيتَ بِإِكْرَامٍ *if thou art 'Ibn Hammām* (lit. *the son of Hammām*), *mayest thou be saluted with honour!*

Rem. After the name of God, such perfects as تَبَارَكَ, تَعَالَى, جَلَّ وَعَلَا, عَزَّ وَجَلَّ, وَتَعَالَى, and the like, are not optative but declarative or assertory; as قَالَ ٱللّٰهُ تَبَارَكَ وَتَعَالَى *God* (*who is* C *blessed and exalted above all*) *hath said*——. [Comp. Vol. i. § 50, rem. *a*.]

2. The perfect is often preceded by the particle قَدْ (Vol. i., § 362, *z*). When this is the case, if the perfect has either of the meanings mentioned in § 1, *b* and *d*, it now implies that the act is really finished and completed just at the moment of speaking. Its completeness may consist either (*a*) in the removal of all doubt regarding it, in its perfect certainty as opposed to uncertainty; or (*b*) in its having taken place D in agreement or disagreement with what preceded it, in accordance or non-accordance with what was, or might be, expected, or just a little before the time of speaking. For example قَدْ ذَكَرْنَا وِزَارَةَ جَدِّهِمْ خَالِدِ بْنِ بَرْمَكَ فِى أَيَّامِ ٱلْمَنْصُورِ وَنَذْكُرُ هَاهُنَا وِزَارَةَ ٱلْبَاقِينَ *we have already spoken of the vizirate of their grandfather Ḫālid 'ibn Barmèk in the reign of el-Manṣūr, and we will here speak of the vizirates of the rest* (in this example the just completed act is contrasted with the

A future one); قَدْ قَامَتِ ٱلصَّلٰوةُ *the (time of) prayer is come;* إِنَّ ٱبْنَتَكَ قَدْ مَاتَتْ *thy daughter is, as was expected, dead,* or *thy daughter is just dead;* أَمَّا ٱلْوِلَايَةُ فَقَدْ وَلَّيْتُ ٱبْنَكَ مِصْرَ *as regards the post of governor, I appoint thy son governor of Egypt* (§ 1, *d*); قَالَ لَهُ وَعَدْتَ هٰذَا فَقَالَ قَدْ وَفَيْتُ ٱلْمَوْعُودَ *he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.*

REM. *a.* قَدْ immediately precedes the verb, as in the above
B examples, and can be separated from it only by an oath or asseveration; as قَدْ وَٱللّٰهِ أَحْسَنْتَ *by God, thou hast done well;* قَدْ لَعَمْرِي بِتُّ سَاهِرًا *by my life, I have passed the whole night awake.*

REM. *b.* قَدْ is called by the grammarians حَرْفُ ٱلتَّوَقُّعِ *the particle of expectation,* and is said to be used لِلتَّحْقِيقِ *to indicate perfect certainty,* or لِتَقْرِيبِ ٱلْمَاضِي مِنَ ٱلْحَالِ *to approximate the past to the present.*

C **3.** The *Pluperfect* is expressed:—

(*a*) By the *simple perfect,* in relative and conjunctive clauses*, that depend upon clauses in which the verbs are in the perfect; as عَرَضَ عَلَيْهِمْ مَا أَمَرَ بِهِ ٱلْمَأْمُونُ *he laid before them what ĕl-Ma'mūn had ordered;* جَلَسَ حَيْثُ جَلَسَ أَبُوهُ *he sat where his father had sat;* فَلَمَّا وَصَلَ ٱلثَّوْرُ إِلَى ٱلْمَوْضِعِ فَوَلَّى هَارِبًا *and after the bull had come to the place, he turned his back in flight;* ٱنْهَزَمَ لَمَّا قُتِلَ أَهْلُ بَيْتِهِ *he fled*
D *after his kinsmen had been killed.*

[REM. Whether the perfect in these clauses has the meaning of the pluperfect, must in every single case be decided by the context, or by the nature of things. It may indicate a time identical with, and even posterior to, that indicated by the perfect in the clause

* By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

upon which it depends. E.g. لَمَّا سَارَ مُوسَى مِنْ مِصْرَ بِبَنِى إِسْرَائِيلَ إِلَى ٱلتِّيهِ نَبَشَ يُوسُفَ وَحَمَلَهُ مَعَهُ فِى ٱلتِّيهِ *when Moses went forth from Egypt with the Bènū 'Isrā'il to the desert, he disinterred Joseph and carried his remains with him through the desert;* لَمَّا ٱنْحَلَّ وَمَعْنَاهُ حَضَرَتْهُ ٱلْوَفَاةُ سَأَلُوهُ أَنْ يَجْعَلَ لَهُمْ رَئِيسًا *when he became unbound,* i.e. *was dying, they asked him to give them a chief.*] A

(*b*) By the *perfect* with the particle قَدْ, preceded by وَ or without it, provided the preceding clause is one which has its verb in the perfect; as أَخْرَجَهُ وَقَدْ عُمِّىَ *he led him out blinded* (lit. *and he had been blinded*); بَكَرَ إِلَى ٱلْفَضْلِ فَوَجَدَهُ قَدْ بَكَرَ إِلَى دَارِ ٱلرَّشِيدِ *he went early in the morning to 'el-Faḍl, and found that he had gone still earlier to the palace of 'ar-Rašīd* (lit. *and found him, he had already gone early*). The clauses with قَدْ and وَقَدْ are clauses expressing a state or condition (حَالٌ). B

(*c*) By the verb كَانَ *to be*, prefixed to the *perfect;* as مَاتَ ٱلرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ ٱللَّيْثِ *'ar-Rašīd died at Ṭūs, after he had set out* (lit. *and he had set out*) *for Ḫorāsān to combat Rāfi' 'ibn 'el-Lèiṯ.* These clauses also express the state (ٱلْحَالُ). C

(*d*) By كَانَ and the *perfect*, with the particle قَدْ interposed; as كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ أَهْدَيْتُهَا إِلَى ٱلْفَضْلِ *I had brought up and educated a female slave; I then presented her to 'el-Faḍl.* Sometimes the particle قَدْ is placed before both verbs, instead of between them; as يُرْوَى أَنَّ رَسُولَ ٱللَّهِ صلعم قَالَ لِعَائِشَةَ رحها وَقَدْ كَانَتْ نَذَرَتْ أَنْ تُعْتِقَ قَوْمًا مِنْ وَلَدِ إِسْمٰعِيلَ ٱلخ *there is a tradition that the Apostle of God (God bless him and grant him peace!) said to 'Ā'iša (God have mercy on her!), after she had vowed* (lit. *and she already had vowed*) *to set free some persons of the children of Ishmael,* &c. D

A REM. *a.* When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle قَدْ, the others having merely كَانَ; as مَاتَ ٱلرَّشِيدُ بِطُوسَ وَكَانَ قَدْ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ ٱللَّيْثِ وَكَانَ رَافِعٌ هٰذَا قَدْ خَرَجَ وَخَلَعَ ٱلطَّاعَةَ وَتَغَلَّبَ عَلَى سَمَرْقَنْدَ *'ar-Rašīd died at Ṭūs, after he had set out for Ḫorāsān to combat Rāfi' 'ibn el-Lèiṯ, who had rebelled* (lit. *and this Rāfi' had already rebelled*), *and cast off his allegiance, and taken forcible possession of Samarḳand.*

B [REM. *b.* Between كَانَ and the perfect a conjunctive clause may be interposed, as كَانَ لَمَّا بَلَغَ صَلَاحَ ٱلدِّينِ خَبَرُ ٱلْعَدُوِّ جَمَعَ ٱلْأُمَرَاءَ *when the information about the enemy had reached Ṣalāḥ ed-dīn, he had assembled the emīrs.*]

4. (*a*) If two *correlative* clauses follow the hypothetical particles لَوْ *if*, لَوْ أَنَّ *if that*, لَوْلَا, [لَوْمَا] and لَوْلَمْ *if not* (Vol. i., § 367, *o*)*, the verbs in both clauses have usually the signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect
C subjunctive or potential. For instance: لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا ٱللّٰهُ لَفَسَدَتَا *if there had been in them* (heaven and earth) *gods besides God, they would surely have gone to ruin;* لَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَاحِدَةً *if thy Lord had chosen, He would surely have made* (*all*) *mankind one people;* وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ *and let those fear* (*God*), *who, if they should leave* (or *were to leave*) *behind them weak offspring, would have fears for them* (or *would be*
D *afraid on their account*); وَلَوْ أَنَّ أَهْلَ ٱلْقُرَى آمَنُوا وَٱتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ ٱلسَّمَآءِ وَٱلْأَرْضِ *and if the people of those towns had believed and feared* (*Us*), *We would have surely bestowed upon them blessings from heaven and earth;* [لَوْ كُنْتُ مِنْ مَازِنٍ لَمْ تَسْتَبِحْ إِبِلِي

* The protasis of a sentence, when introduced by لَوْلَا, although it may not have a verb actually expressed, yet includes a verbal idea, viz. that of the verb كَانَ.

A *if I had been one of (the tribe of) Mūzin, they (the enemies) would not have carried off my camels;* وَقَالَ سَعْدٌ أَمَا وَٱللّٰهِ لَوْ أَنَّ بِى قُوَّةً مَا أَقْوَى عَلَى ٱلنُّهُوضِ لَسَمِعْتَ مِنِّى فِى أَقْطَارِهَا وَسِكَكِهَا زَئِيرًا يُجْحِرُكَ وَأَصْحَابَكَ أَمَا وَٱللّٰهِ إِذًا لَأُلْحِقَنَّكَ بِقَوْمٍ كُنْتَ فِيهِمْ تَابِعًا غَيْرَ مَتْبُوعٍ *and Sa'd said: verily, by God, if I had some strength left that I were able to rise, thou wouldst hear from me a roaring in its (*El-Medīna's) quarters and streets, that would drive thee and thy comrades into your holes, and by God, I would remove thee to a tribe where thou wouldst be a follower, not followed;*

B لَوْلَا قَوْمُكِ حَدِيثُو عَهْدٍ بِكُفْرٍ لَأَسَّسْتُ ٱلْبَيْتَ عَلَى قَوَاعِدِ إِبْرَاهِيمَ *had not thy people ceased recently to be in a state of infidelity, I would surely raise the house on the foundations of 'Ibrāhīm;* وَلَوْلَا أَنْ يَكُونَ ٱلنَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِٱلرَّحْمٰنِ لِبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ *and were it not that all mankind would have become a single people (of unbelievers), We would certainly have given to those who believe not in the Merciful roofs of silver to their houses;*] لَوْلَا فَضْلُ ٱللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ لَٱتَّبَعْتُمُ ٱلشَّيْطَانَ إِلَّا قَلِيلًا

C *had it not been for the goodness of God towards you and His mercy, ye would surely have followed Satan, (all) save a few;* لَوْلَا عَلِيٌّ لَهَلَكَ عُمَرُ *had it not been for 'Alī, 'Omar would surely have perished;* لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ *had it not been for you, we would surely have been believers;* لَوْلَاكَ هٰذَا ٱلْعَامَ لَمْ أَحْجُجِ *had it not been for thee, I would not have gone on pilgrimage this year* (أَحْجُجِ in rhyme for أَحْجُجْ). [With قد inserted in both clauses لَوْ قَدْ مَاتَ أَمِيرُ ٱلْمُؤْمِنِينَ لَقَدْ بَايَعْتُ فُلَانًا

D *if the Prince of the faithful were dead, I would swear allegiance to So-and-so;* or only in the protasis لَوْ قَدْ رَآكَ كُلُّ مَنْ مَعَ مُؤْنِسٍ لَٱنْصَرَفُوا عَنْهُ وَتَرَكُوهُ وَحْدَهُ *if all that are with Mūnis had seen thee, they would surely turn away from him and leave him alone.*]—(*b*) Occasionally كَانَ is placed between لَوْ and the perfect in the protasis of the sentence, and

A sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verbs in both clauses is always and necessarily that of the pluperfect; as لَوْ كُنْتُ عَلِمْتُ ذٰلِكَ لَضَرَبْتُكَ *if I had known this, I would have beaten thee;* لَوْ كَانُوا عَرَفُوهَا لَمَا كَانُوا صَلَبُوا رَبَّ ٱلْمَجْدِ *if they had known it, they would not have crucified the Lord of glory.*—(*c*) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated
B by the imperfect subjunctive or potential; as لَوْ نَشَآءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ *if we pleased, we could smite them for their sins;* لَوْ نَشَآءُ جَعَلْنَاهُ أُجَاجًا *if we pleased, we could make it salt water.* [If the verb of the protasis be an imperfect preceded by كَانَ and that of the apodosis a perfect, both may be rendered by the pluperfect subjunctive or by the imperfect subjunctive, as لَوْ كَانُوا يُؤْمِنُونَ بِٱللّٰهِ وَٱلنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ *if they had believed in God and His prophet and in what has been revealed to him, they would not have taken them for*
C *friends;* لَوْ كَانَ يُنْجِى مِنَ ٱلرَّدَى حَذَرٌ نَجَّاكَ مِمَّا أَصَابَكَ ٱلْحَذَرُ *if caution could save from death, surely the caution (of thy friends) would have saved thee from what has befallen thee* (حَذَرُ in rhyme for حَذَرٌ).]

REM. *a.* The apodosis of لَوْ (جَوَابُ لَوْ *the answer, complement,* or *correlative of lau*) is frequently omitted, when the context readily suggests it; as وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ
D ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَى *and if the mountains could be made to move by a Ḳor'ān, or the earth be cleft in pieces by it, or the dead be addressed by it, ...* (scil. *it would be by this Ḳor'ān*); لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ آوِىْ إِلَى رُكْنٍ شَدِيدٍ *if I were a match for you in strength, or could have recourse to a powerful clan* or *party,* or *to a mighty chieftain, ...* (scil. *I would resist you*); إِنَّمَا تَوَقَّفْتُ حَتَّى تَرَى مِقْدَارَ حَرْبِنَا وَصَبْرِنَا وَلَوْ كُنَّا بِبَوَاطِنِنَا مَعَهُ *I have delayed only until thou couldst see the extent of our forces and of our endurance;*

and if we had been with him with our hearts (heart and soul), ... A
(scil. *we should have defeated you long ago*); وَلَوْ لَمْ يَكُنْ لَهَا مِنَ
ٱلشَّرَفِ إِلَّا مَوْضِعُ ٱلشَّرَفِ ٱلْمُقَابِلِ لَهَا ٱلْمُطِلِّ عَلَيْهَا ٱلْمَشْهُورِ بِٱلزَّيْتُونِ
ٱلْكَثِيرِ ٱلْمُمْتَدِّ فَرَاسِخَ فِى فَرَاسِخَ *and if it* (Seville) *possessed no other glory but the place, called Axarafe, opposite to and overhanging it, famous for its numerous olive-trees, (and) stretching leagues by leagues, ...* (scil. *this would be enough for it,* لَكَفَى or لَكَفَاهَا).

[Rem. *b.* The verb expressed or understood in a clause preceded by وَلَوْ *even if, though,* has the same signification as that of B
the clause to which it is annexed, as أَعْطُوا ٱلسَّآئِلَ وَلَوْ جَآءَ عَلَى فَرَسٍ
give to the beggar, though he should come on horseback; لَا أَرْجِعُ عَنْ
ذِمَامِى وَلَوْ طَارَ رَأْسِى قُدَّامِى *I will not retract my promise of protection, even if my head should fly before me;* تَصَدَّقُوا وَلَوْ بِظِلْفٍ
مُحْرَقٍ *give alms, though it be only a burnt hoof;* ٱئْتِنِى بِدَابَّةٍ وَلَوْ
حِمَارًا *bring me a beast to ride upon, even if (it should be) an ass* (§ 41, rem. *b*); تُرْفَعُ إِلَيْهِ شَكْوَى ٱلْمَظْلُومِينَ فَيُنْصِفُهُمْ وَلَوْ مِنْ وَلَدِهِ C
the complaints of the wronged were brought before him, and he obtained justice for them, even from his own son; إِنْ آلَمْتَ حَيَوَانًا
وَلَوْ أَدْنَى أَلَمٍ فَأَنْتَ مَلْعُونٌ *if thou causest an animal pain, however little, thou art cursed.*]

5. After إِذَا *when, as often as* (Vol. i., § 367, *b*), the perfect is usually said to take the meaning of the imperfect, the future act being represented as having already taken place; as أَجِيئُكَ إِذَا ٱحْمَرَّ D
ٱلْبُسْرُ *I will come to thee when the unripe dates become red;* ٱسْتَجِيبُوا
لِلّٰهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ *respond to God and to the Apostle, when he calls you to that which can give you life.*—Consequently, if the particle إِذَا or إِذَا مَا be followed by two correlative clauses, the first of which extends its conversive influence to the verb of the second, the verbs have in both clauses either a present or a future significa-

A tion. For example: فَإِذَا جَآءَ وَعْدُ ٱلْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا *and when the promised term of the future life comes* (or *is come,* or *shall have come*), *we will bring you all together* (*to judgment*); أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ *when it* (the punishment) *falls* (*upon you*), *will ye believe it then?* إِذَا رَاضَ يَحْيَى ٱلْأَمْرَ ذَلَّتْ صِعَابُهُ *when Yaḥyā takes the matter in hand, its difficulties are easily overcome.* In such cases the Latin requires the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the

B protasis or apodosis; as وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا *and when our verses are read to them, they say, We have heard;* أُنَاسٌ إِذَا تُدْعَى نَزَالِ إِلَى ٱلْوَغَى رَأَيْتَهُمْ رَجْلَى كَأَنَّهُمْ رَكْبُ *men whom, when the shout of 'Alight for the fray' is raised, you see on foot* (*looking as tall*) *as if* (*they were*) *riding* (رَكْبُ in rhyme for رَكْبٌ); وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ *and when thou seest them, their bodies make thee marvel.* Occasionally too the imperfect occurs in both clauses; as

C وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ ٱلَّذِينَ كَفَرُوا ٱلْمُنْكَرَ *and when our verses are read to them as clear proofs, thou discernest displeasure in the faces of those who disbelieve;* فَإِذَا تَزُولُ تَزُولُ عَنْ مُتَخَمِّطٍ تُخْشَى بَوَادِرُهُ عَلَى ٱلْأَقْرَانِ *and when it* (ill fortune) *departs, it departs from a proud hero, whose sudden fits of passion are dreaded by his rivals;* وَٱلنَّفْسُ رَاغِبَةٌ إِذَا رَغَّبْتَهَا [وَإِذَا تُرَدُّ إِلَى قَلِيلٍ تَقْنَعُ *the soul is desiring much, if you give her what she wishes,*] *and when she is reduced,*

D or *restricted, to a little, she is content.*—If a clause dependent on إِذَا is introduced by such a perfect as كَانَ or صَارَ, the verb governed in the perfect by إِذَا is likewise a historical perfect; e.g. كَانَ إِذَا تَكَلَّمَ أَبْلَغَ *when he spoke, he spoke eloquently;* [وَذَكَرَ بَعْضُ أَهْلِ ٱلْعِلْمِ أَنَّ رَسُولَ ٱللَّهِ كَانَ إِذَا حَضَرَتِ ٱلصَّلَاةُ خَرَجَ إِلَى شِعَابِ مَكَّةَ *some learned men say that the Apostle of God, when the time of prayer had come, went to the mountain-roads of Mèkka.* Here also the imperfect is sometimes

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used in the protasis or apodosis, as فَكُنْتُ إِذَا سَلَّمْتُ عَلَيْهِ لَا يَصِلُ A
رَأْسِي إِلَى حَقْوِهِ *and when I saluted him, my head did not reach to his waist;* وَكَانَ إِذَا يَكْسُو أَجَادَ وَأَكْرَمَا *and when he bestowed raiment, he did it in a liberal and generous manner;* وَكَانَ ٱلْمَلَّاحُ إِذَا عَبَّرَ أَحَدًا فِي سَفِينَتِهِ مِنْ جَانِبٍ الى جَانِبٍ يَأْخُذُ أُجْرَتَهُ سِوَارًا مِنْ ذَهَبٍ *and the skipper, when he had conveyed a person in his vessel from the one to the other side, got for pay a bracelet of gold.*] If the clause introduced by إِذَا stands in the middle of a narrative of past events, the perfect has B
also the sense of the historical perfect, [as, فَجَعَلَ صَاحِبُ الخَيْلِ يَحْشُدُ مِنْهُمُ ٱلزُّمْرَةَ بِرِمَاحِ أَصْحَابِهِ فَإِذَا جَمَعُوهُمْ قَتَلُوهُمْ *and the captain of the cavalry began to drive together parties of them by the spears of his men; and when they had collected them, they killed them;* وَكَانَ ٱلْمُعْتَصِمُ طَيِّبَ ٱلْأَخْلَاقِ لٰكِنَّهُ إِذَا غَضِبَ لَا يُبَالِي مَنْ قَتَلَ وما فَعَلَ *El-Mu'taṣim was good-tempered, but when he was angry, he cared not whom he killed, nor what he did;* أَذْكُرُ وَنَحْنُ فِي قَزْوِينَ إِذَا جَاءَ ٱللَّيْلُ C
حَمَلْنَا جَمِيعَ مَا لَنَا فِي سَرَادِيبَ لَنَا فِي دُورِنَا وَلَا نَتْرُكُ عَلَى وَجْهِ ٱلْأَرْضِ شَيْئًا *I remember whilst we were in Ḳazwīn, when night came, we brought all our things in the cellars of our houses and did not leave anything on the floor.*]

Rem. *a.* The use of إِذَا as a conjunction arises in reality out of its original meaning as a temporal demonstrative (see Vol. i., § 367, *b*). Like حِينَ, وَقْتَ, يَوْمَ, etc. (see § 78), إِذَا is an accusative D
in the construct state, and governs a following verbal clause virtually in the genitive*. Under these circumstances, the actions both of the defining clause, introduced by إِذَا, and of the clause defined by it, are such as would be appropriately expressed by the imperfect indicative. These two clauses being in correlation, and that which is logically primary (the defined clause) becoming syntactically secondary (the apodosis), either action may—without

* [Comp. however Fleischer, *Kl. Schr.* i. 113, note 1.]

A reference to their temporal relation to one another or to other actions—be regarded either (*α*) as beginning or in progress, or (*β*) as completed and done. In the one case the imperfect will be used, in the other the perfect. As a rule, however, the language has preferred either to represent the action of the defining clause (or protasis) alone by the perfect; or else, which is more common, the actions of both the correlative clauses by the perfect, that of the apodosis being, as it were, conditioned and postulated by that of the protasis. But to what period of time these correlated actions belong,—whether the perfects are to be translated by our past,
B present or future,—depends entirely upon the considerations stated in Vol. i., § 77, rem. *a*.

REM. *b*. The temporal clause introduced by إِذَا is often almost identical in meaning with a conditional clause introduced by إِنْ (see § 6)*; but it is very rare [in prose] to find إِذَا construed with the jussive like إِنْ (§§ 13 and 17, *c*), as وَإِذَا تُصِبْكَ خَصَاصَةٌ فَتَجَمَّلِ *and when poverty befalls thee, bear it patiently* (تَجَمَّلِ in rhyme for تَجَمَّلْ); [and إِذَا تَزُرْنِى تُكْرِمْنِى *when you visit me, you will honour*
C *me*].

REM. *c*. It has been said that when إِذَا or إِذَا مَا is immediately preceded by حَتَّى *until*, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state which closes the action of a previous perfect. This exception to the so-called conversive influence of إِذَا or إِذَا مَا does not, however, hold good. حَتَّى is construed with the perfect to indicate a simple temporal limit, or the effect or result of an act or series of acts; with the imperfect indicative, when this effect or result is regarded not as something
D actually past, but as yet in progress, as a historical present (see § 15, *c*, *β*). This view it is which the Arabic language has chosen to adopt in the case of two correlative clauses, introduced by إِذَا,

* [The difference is that إِنْ denotes what is possible, إِذَا what is ascertained, so that one says إِنْ جَآءَ زَيْدٌ *if Zèid come*, but إِذَا جَآءَ رَأْسُ ٱلشَّهْرِ *when the beginning of the month shall come*.]

after حَتَّى. For example: هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ حَتَّى A
إِذَا كُنْتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَآءَتْهَا رِيحٌ
عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا ٱللَّهَ
مُخْلِصِينَ لَهُ ٱلدِّينَ *He it is who letteth you travel by land and by sea, until, when ye are on board of ships, and they sail away with them* (abrupt change of person, instead of *with you*) *with a fair wind, and they rejoice in it, there overtakes them* (the ships) *a tempestuous gale, and the waves come on them from every side, and* B
they think that they are encompassed, (and) call upon God, professing sincere religion; وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ ٱلْجِنِّ وَٱلْإِنْسِ وَٱلطَّيْرِ فَهُمْ
يُوزَعُونَ حَتَّى إِذَا أَتَوْا عَلَى وَادِى ٱلنَّمْلِ قَالَتْ نَمْلَةٌ *and unto Solomon were gathered his hosts, of jinn and of men and of birds, and they were marched on in order, until, when they arrive at the Valley of Ants, an ant says—.* In this second example the meaning would be substantially the same, if we rendered it by *until, when they arrived at the Valley of Ants, an ant said,* but the translation would be less close*. In the next two examples, on the contrary, the C

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* [Trumpp, *Der Bedingungssaz im Arabischen*, Sitz. Ber. d. phil. hist. Cl. der K. B. Akad. d. Wissensch. zu München, 1881, p. 432 *seqq.*, rejects the theory expounded in rem. *c*, which is also that of Fleischer (*Kl. Schr.* i. 116 *seqq.*). حَتَّى, being properly a preposition, has no influence on the signification of the perfect in the following clause. This depends on that of the clause to which it is subordinated. The same remark applies to the perfects of two correlative clauses introduced by حَتَّى إِذَا. For example: أَجْرِى حَتَّى إِذَا ٱنْتَهَيْتُ *I run until* D
I attain the end; فَمَا شَعَرْتُ بِشَىْءٍ حَتَّى إِذَا ٱلْأَسْوَدُ قَدْ دَخَلَ ٱلْبَيْتَ
*but before I was aware of anything, *El-'Aswad had entered the room;* وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ حَتَّى
إِذَا جَآءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِى *and on that day when we bring together out of every nation a company of those who have gainsaid our revelations, kept marching in ranks, until, when they have arrived (before God), He will say: Did ye treat my revelations as impostures?* A comparison of this verse from Ḳor'ân xxvii. with that cited above

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A repetition of the act justifies us in the use of the past. وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا يُوحَى إِلَيْهِمْ مِنْ أَهْلِ ٱلْقُرَى . . . . حَتَّى إِذَا ٱسْتَيْأَسَ ٱلرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَآءَهُمْ نَصْرُنَا *and We have not sent before thee (any) but men, to whom a revelation was made, of the people of the cities, ... until, when the apostles were despairing, and were thinking that they were deluded, Our aid came unto them;* فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ *and when they had forgotten*
B *their warnings, We set open to them the gates of all things, until, when they were rejoicing over what they had got, We laid hold on them suddenly, and lo, they were in despair.*

6. (*a*) After the conditional particle إِنْ *if* (Vol. i., § 367, *f*), and after many words which imply the conditional meaning of إِنْ (مَعْنَى ٱلشَّرْطِ or إِنْ مَعْنَى), the perfect is also said to take a future sense, the condition being represented as already fulfilled. In English it may usually be rendered by the present. Such words, for instance,
C are: أَىٌّ and مَنْ *who, whoever,* أَيُّمَنْ *whosoever,* مَا *what,* أَيُّمَا *whatsoever,* مَهْمَنْ *whoever,* مَهْمَا *whatever,* كُلَّمَا *as often as,* حَيْثُ *where,* حَيْثُمَا *wherever,* مَتَى *when,* مَتَامَا *whenever,* أَيْنَ *where,* أَيْنَمَا *wherever,* كَيْفَ *how,* كَيْفَمَا *however,* أَنَّى *in whatever way, however,* أَيَّانَ and إِنِّى أَخَافُ إِنْ ,*when, whenever,* أَيَّانَ مَا ,*whenever* إِذْمَا عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ *I fear, if I rebel* (lit. *have rebelled*) *against my Lord, the punishment of a great* (i.e. *terrible*) *day;* وَٱقْتُلُوهُمْ حَيْثُ
D ثَقِفْتُمُوهُمْ *and slay them wherever you find them* (lit. *have found them*); وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ *and he is with you wherever you are.* The same remark applies to the perfects before and after أَوْ *or*, in such phrases

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وَحُشِرَ لِسُلَيْمَانَ الخ shows clearly the influence of the preceding verb on the signification of those in the subordinate clauses. For in the latter we ought to render *until, when they arrived at the Valley of Ants, an ant said.* D. G.]

as سَوَآءٌ غَابُوا أَوْ حَضَرُوا *it is all the same whether they are absent or present;* سَوَآءٌ عَلَيَّ قُمْتَ أَوْ قَعَدْتَ *it is all one to me whether thou standest or sittest;* أَكْرِمِ ٱلضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا *honour a guest, whether he be rich or poor.*—(*b*) If the words إِنْ, أَيٌّ, مَنْ, &c., be followed by two clauses, the first of which expresses the condition [ٱلشَّرْطُ], and the second the result depending upon it [جَوَابُ ٱلشَّرْطِ or جَزَآءُ ٱلشَّرْطِ], then the verb in both clauses is put in the *perfect**, both the condition and the result being represented as having already taken place. For example: إِنْ فَعَلْتَ ذٰلِكَ هَلَكْتَ *if you do this, you will perish,* lit. *if you shall have done this, you have perished* or *will perish* (§ 1, *e*); مَنْ كَتَمَ سِرَّهُ بَلَغَ مُرَادَهُ *he who* (= *if one*) *keeps* (has kept) *his own secret, attains his object;* ٱلْحِكْمَةُ ضَالَّةُ ٱلْمُؤْمِنِ أَيْنَمَا وَجَدَهَا أَخَذَهَا *wisdom is the strayed camel of the believer; wherever he finds it* (= *if he shall have found it anywhere*), *he lays hold of it* (*will lay hold of it*).—(*c*) If the perfect after إِنْ, أَيٌّ, مَنْ, &c., is to retain its original meaning, then كَانَ, or one of the أَخَوَاتُ كَانَ *the sisters of the verb kāna* (such as صَارَ *to become,* ظَلَّ *to be by day,* بَاتَ *to be by night,* أَصْبَحَ *to be in the morning,* أَمْسَى *to be in the evening*), must be inserted between those words and the perfect in the protasis, and the apodosis must be indicated by the particle فَ. For example: إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ *if his shirt is* (*has been*) *torn in front, she*

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* [The verb in the protasis may never be a فِعْلٌ جَامِدٌ *an aplastic verb,* such as have but one tense and no infinitive, as عَسَى, لَيْسَ. Comp. § 187, *b*. In negative clauses the jussive with لَمْ is employed (§ 12) with very rare exceptions as Ḳor'ān ii. 140 وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ *even though thou shouldest bring every kind of sign to those who have been given the Scriptures, yet thy ḳibla they will not follow,* for لَمْ يَتْبَعُوا.]

A *has spoken the truth;* إِنْ كُنْتُمْ آمَنْتُمْ بِٱللّٰهِ فَعَلَيْهِ تَوَكَّلُوا *if ye have believed in God, place your trust in Him;* فَمَهِّدِ ٱلْعُذْرَ أَوْ فَسَامِحْ إِنْ كُنْتُ أَجْرَمْتُ أَوْ جَنَيْتُ *accept my excuse readily or (at least) be indulgent, if I have committed a crime or a fault.*—(*d*) But if the perfect after these words is to have the historical sense (English past tense, § 1, *a*), the verb كَانَ, or one of its "sisters," must be prefixed to the correlative clauses; e.g. كَانُوا إِنْ بَالَغُوا بَلَغُوا *if they exerted*

B *themselves to attain an object, they attained it* [وَكَانَ كُلَّمَا أَتَاهُ شَيْءٌ مِنَ ٱلْوَحْشِ لِيَعُودَهُ ٱفْتَرَسَهُ *and whenever one of the wild animals came to visit him, he made it his prey;* وَكَانَ مَتَى أَرَادَ خَلْعَهُ دَخَلَ ٱلْبَرِّيَّةَ *and as often as he would throw off his allegiance, he entered the desert*]; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as إِنَّمَا أَدْرَكْتُ ٱلْعِلْمَ بِٱلْحَمْدِ فَكُلَّمَا فَهِمْتُ قُلْتُ ٱلْحَمْدُ لِلّٰهِ *I attained knowledge only by*

C *praising (God), for, whenever I understood (anything), I said, Praise belongs to God.* [(*e*) If, however, the verb كَانَ, or one of its sisters, after these words, is followed by an imperfect or a participle, we must render it by the present (§ 131), as إِنْ كُنْتُمْ تُحِبُّونَ ٱللّٰهَ فَٱتَّبِعُونِي *if ye love God, then follow me;* وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ ٱللّٰهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَّ بِٱللّٰهِ *nor is it lawful for them to conceal what God hath created in their wombs if they believe in God;* لَئِنْ

D كُنْتَ صَادِقًا لَقَدْ قَتَلْتَنِي وَإِنْ كُنْتَ كَاذِبًا لَقَدْ فَضَحْتَنِي *if thou speakest the truth, thou hast killed me; if thou liest, thou hast disgraced me.*]

REM. *a.* What has been said of the temporal إِذَا in § 5, rem. *a*, is also applicable to the conditional إِنْ, for إِنْ is also originally a demonstrative (compare הֵן, אִם). In this case, however, the language always employs the perfect, never the imperfect indicative, after the conditional word; that is to say, the condition is invariably represented, in reference to the conditioned, as a

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completed action, and not as one in progress. On the alternative use of the Jussive, see §§ 13 and 17, *c*. A

Rem. *b*. The apodosis of إِنْ (جَوَابُ إِنْ), like that of لَوْ (§ 4, rem.), is frequently omitted, when the context readily suggests it; as إِنْ شَهِدَ لَكَ عَدْلَانِ مِنَ ٱلْمُسْلِمِينَ وَإِلَّا فَٱسْتَوْفِ مِنْهُ ٱلْيَمِينَ *if two honest men of the Muslims bear witness in thy favour, (good and well); but if not, demand of him the oath;* إِنْ تُبْتَ وَرَجَعْتَ عَنْ قَوْلِكَ وَإِلَّا أَمَرْتُ ٱلْعَبِيدَ بِسَلْخِكَ *if thou repentest and recantest what thou hast said, (good and well,* or *I will forgive thee); but if not, I will order the slaves to flay thee alive.* [Comp. § 186, rem. *c*, footnote. By this omission وَإِنْ *though* (§ 17, *c*, rem. *a*) acquires the meaning of *nevertheless*, as in the saying of the Prophet اِرْكَبْهَا وَإِنْ *ride her (the camel) nevertheless* (though she be destined for sacrifice), *Lisān* xvi. 179.] B

Rem. *c*. Where مَنْ, أَيٌّ and مَا are interrogatives or simple relatives, أَيَّانَ, أَيْنَ, أَنَّى, مَتَى and كَيْفَ interrogatives, and حَيْثُ a simple relative adverb, without any admixture of the conditional signification of إِنْ, perfects dependent upon them retain their original sense. C

7. After the particle مَا, *as long as, whilst, as often as* (Vol. i., § 367, *p*), the perfect takes the meaning of the imperfect (present or future); as لَا لَقِيتُمْ مَا بَقِيتُمْ ضُرًّا *may you never meet with harm* (§ 1, *f*), *as long as you live!* اَلنَّاسُ مَا دَامُوا فِي ٱلْحَيٰوةِ ٱلدُّنْيَوِيَّةِ غَافِلُونَ D *men are careless, as long as they live in this world* (lit. *remain in the life of this world*); لَا أَنْسَاكَ مَا ذَرَّ شَارِقٌ *I will not forget thee, as long as a sun rises;* اَللّٰهُمَّ مَا دَعَوْتَهُ أَجَابَ *care answers, as often as* (or *whenever*) *you call it.* If this imperfect is to be historical, the rule laid down in § 6, *d*, must be observed. The negative *as long as not* is always expressed by مَا لَمْ with the jussive (see § 12).

Rem. The Arab grammarians regard this مَا as مَصْدَرِيَّةٌ ظَرْفِيَّةٌ

A or زَمَانِيَّةٌ, i.e., as equivalent to a verbal noun or infinitive in the accusative of time. They say that مَا دُمْتَ حَيًّا, *as long as thou remainest alive*, is equivalent to دَوَامَكَ حَيًّا or مُدَّةَ دَوَامِكَ حَيًّا. This cannot, however, be the case, for whence then would come the conversive force of this مَا? It is in fact only a variety, in its application to time, of the مَا ٱلشَّرْطِيَّةُ or *conditional mā* (§ 6, *a*).

B **8.** The *Imperfect Indicative* (ٱلْمُضَارِعُ ٱلْمَرْفُوعُ) does not in itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past*, or *future time*. Hence it signifies:—

(*a*) An act which does not take place at any one particular time, to the exclusion of any other time, but which takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (the *indefinite present*); as ٱلْإِنْسَانُ يُدَبِّرُ وَٱللّٰهُ يُقَدِّرُ *man*
C *forms plans and God directs them* (*man proposes, God disposes*); بِٱلْبِرِّ يُسْتَعْبَدُ ٱلْحُرُّ *the free man is enslaved by benefits* (*conferred upon him*).

(*b*) An act which, though commenced at the time of speaking, is not yet completed,—which continues during the present time (the *definite present*); as ٱللّٰهُ يَعْلَمُ بِمَا تَعْمَلُونَ *God knows what ye are doing*. Hence its use as a historical present in lively descriptions of
D past events; e.g. قَالَ طَلْحَةُ فَأَخْرُجُ أَعْدُو فَأَلْبَسُ دِرْعِى وَآخُذُ سَيْفِى وَأَطْرَحُ دَرَقَتِى فِى صَدْرِى *said Ṭalḥa, So out I run, and put on my coat of mail, and seize my sword, and cast my shield on my breast.*

(*c*) An act which is to take place hereafter (the *simple future*); as وَٱتَّقُوا يَوْمًا لَا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئًا *and fear a day* (*in which*) *a soul shall not make satisfaction for a soul at all*, or *shall not give anything as a satisfaction for a soul;* فَٱللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيٰمَةِ *but God will judge between them on the day of the resurrection.*—To render the futurity of the act still more distinct,

the adverb سَوْفَ (Vol. i. § 364, *e*), or its abbreviated form سَ (Vol. i. A
§ 361, *b*), *in the end*, is prefixed to the verb; as وَمَنْ يَفْعَلْ ذٰلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا *and whoever does this maliciously and wrongfully, we will burn him with hell-fire;* سَنُبَيِّنُهُ فِى مَوْضِعِهِ *we will explain it in its (proper) place;* سَتُكْفَى مِنْ عَدُوِّكَ كُلَّ كَيْدٍ *thou shalt be protected (through God's grace) from every machination of thine enemy.*

Rem. *a.* سَوْفَ may have the asseverative لَ prefixed to it, as B
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى *and verily thy Lord will give thee (abundance) and thou wilt be content;* and it may be separated from its verb by a verb which is void of government, as in the verse وَمَا أَدْرِى وَسَوْفَ اخَالُ أَدْرِى أَقَوْمٌ آلُ حِصْنٍ أَمْ نِسَآءُ *and I do not know, but I shall (I think) know, whether the family of Ḥiṣn are a band of men or women.*—Rare forms are سَفْ, سَوْ, and سَىْ.

[Rem. *b.* The simple future has sometimes the sense of a polite order or request; as فَقَالَ لَهُ سُلَيْمَانُ تَنْصَرِفُونَ وَنَرَى فِيمَا بَيْنَنَا *then* C
Sulèimān said: Depart now, and we will consider between ourselves (Ṭabarī ii. 544, l. 7); وَقَالَ لِإِيتَاخَ تَدْخُلُ أَصْلَحَ ٱللّٰهُ ٱلْأَمِيرَ *and he said to Itāḫ: Have the kindness to enter, God bless the Emīr;* فَقَالَ لَهُ خَالِدٌ تُؤْمِنُهُ يَا أَمِيرَ ٱلْمُؤْمِنِينَ فَأَمَّنَهُ *and Ḫālid said to him: Grant him indemnity, O Prince of the faithful, and he did so* (*Aġ.* xvii. 164, l. 14). D. G.]

(*d*) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to D
the preceding perfect without the intervention of any particle, and forms, with its complement*, a secondary, subordinate clause, expressing the state (اَلْحَالُ) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect [حَالٌ

* That is to say, any word or words governed by, or otherwise connected with, it.

A [مُقَدَّرٌ]; as جَآءَ إِلَيْهِ يَعُودُهُ *he came to him to visit him;* أَتَى إِلَى عَيْنٍ مَآءٍ يَشْرَبُ *he came to a spring of water to drink;* ثُمَّ ٱسْتَوَى عَلَى ٱلْعَرْشِ يُدَبِّرُ ٱلْأَمْرَ *then He seated Himself on the throne to administer the rule (of the Universe);* أَرْسَلَ يُعْلِمُهُ بِذٰلِكَ *he sent to inform him of this;* [أَجْمَعَ يَمْكُرُ بِٱلْيَهُودِ *he determined to circumvent the Jews,* Ag. xix. 96, l. 6. R. S.].

(*e*) An act which continues during the past time. In this case
B too the imperfect is appended to the perfect without the interposition of any connective particle, and forms, with its complement, a secondary, subordinate clause, expressing the state (ٱلْحَالُ) in which the subject of the previous perfect found himself, when he did what that perfect expresses [حَالٌ مُقَارِنٌ]; as جَآءَ زَيْدٌ يَضْحَكُ *Zèid came laughing;* ٱنْكَفَأَ يَحْمَدُ مَغْدَاهُ *he returned, congratulating himself on* (lit. *praising*) *his morning-walk;* ظَعَنَ يَقْتَادُ ٱلْقَلْبَ بِأَزِمَّتِهِ *he set out,*
C *leading (as it were) my heart by its bridle;* فَلَبِثْنَا نَرْقُبُهُ رِقْبَةَ أَهِلَّةِ ٱلْأَعْيَادِ *and we remained watching for him as one watches for the new-moons of the festivals;* فَجَآءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى ٱسْتِحْيَآءٍ *and one of them came to him, walking bashfully;* وَجَآءُوا أَبَاهُمْ عِشَآءً يَبْكُونَ *and they came to their father in the evening, weeping.* As the above examples show, the imperfect is in this case generally rendered in English by the participle.

D REM. *a.* After the negative particle لَا, the imperfect retains its general idea of incompleteness and duration; as خَرَجَ لَا يَعْلَمُ أَيْنَ هُوَ *he went out, not knowing,* or *without knowing, where he was;* لَا يُكْرِمُ ٱلسَّخِيُّ ٱلْبَخِيلَ *the liberal (man) does not respect the stingy.* —After the negative particle مَا it takes the meaning of the present; as مَا يُزَكَّى ٱلْإِنْسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ *a man is not declared righteous by the evidence of his own household;* ما يَوَدُّ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِتَابِ وَلَا ٱلْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ *the*

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unbelievers among those who possess a (revealed) book, and among A
the polytheists, do not wish that any good should be sent down unto
you from your Lord: إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ ٱللَّهُ مِنَ ٱلْكِتَابِ
وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولٰئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا
يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيٰمَةِ *they who hide the book which God hath sent*
down, and buy with it something of small price, these swallow down
into their bellies nothing but fire, and God will not speak to them on
the day of judgment.

Rem. *b.* According to the Arab grammarians, the imperfect B
indicative is used لِلْحَالِ, *to indicate present time* (اَلزَّمَانُ ٱلْحَاضِرُ),
and لِلِٱسْتِقْبَالِ, *to indicate future time* (اَلْمُسْتَقْبَلُ, less correctly
اَلْمُسْتَقْبِلُ).

9. To express the imperfect of the Greek and Latin languages,
كَانَ is frequently prefixed to the imperfect; as كَانَ يُحِبُّ ٱلشِّعْرَ
وَٱلشُّعَرَآءَ *he was fond of poetry and poets;* كَانَ يَرْكَبُ فِى كُلِّ يَوْمٍ عِدَّةَ
مِرَارٍ *he used to ride out every day several times;* وَكَانَ يَكُونُ بِهَا قَآئِدٌ C
فِى أَلْفِ رَجُلٍ *and there used to be (stationed) in it* (the city)
a general with a thousand men; رِجَالٌ كَانُوا يَكُونُونَ مَعَ ٱلْمُلُوكِ
men who used to live with the princes. If this signification is to
be attached to several imperfects, it is sufficient to prefix كَانَ
to the first alone.—If one or more perfects precede the imperfect,
or if the context clearly shows that the verb in the imperfect
has the sense of the Latin imperfect, كَانَ need not be prefixed to it; D
as وَٱتَّبَعُوا مَا تَتْلُو ٱلشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ *and they followed what*
the evil spirits read (or *recited*, or *followed*) *in the reign of Solomon;*
قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَآءَ ٱللَّهِ مِنْ قَبْلُ *Say, Why then did ye kill the*
prophets of God before? Here تَتْلُو and تَقْتُلُونَ stand for كَانَتْ تَتْلُو
and كُنْتُمْ تَقْتُلُونَ. [So in poetry after قَدْ; see Vol. i. § 362, *r*,
footnote. R. S.]

A **10.** To express the future-perfect, the imperfect of كَانَ (يَكُونُ) is frequently prefixed to the perfect, the particle قَدْ being sometimes interposed. For example, وَسَأَسْتَأْجِرُ أَقْوَامًا يَحْمِلُونَهُ إِلَى مَنْزِلِي وَأَكُونُ أَنَا آخِرَهُمْ وَلَا يَكُونُ بَقِيَ وَرَائِي شَيْءٌ يُشْغِلُ فِكْرِي بِفَعْلِهِ وَنَقْلِهِ وَأَكُونُ قَدِ ٱسْتَظْهَرْتُ لِنَفْسِي فِي إِرَاحَةِ بَدَنِي عَنِ ٱلْكَدِّ بِيَسِيرِ أُجْرَةٍ أُعْطِيهَا لَهُمْ *and I shall hire some people to carry it to my house, and I shall be the last of them (to depart), and there shall not have been left (shall not*
B *be left) behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay I give them, I shall have provided help for myself (so as) to spare my own body all the labour.*

[REM. In dependent clauses introduced by أَنْ the future-perfect becomes the perfect of the subjunctive, e. g. يَجِبُ أَنْ يَكُونَ ذَهَبَ *it cannot be but that he has gone* (abierit); ٱخْتَلَفَ ٱلْمُتَكَلِّمُونَ فِي كَوْنِ ٱللّٰهِ (=أَنْ يَكُونَ ٱللّٰهُ) أَمَرَ *the theologians disagree about*
C *God's having ordered* (jusserit).]

11. The *Subjunctive* of the imperfect (ٱلْمُضَارِعُ ٱلْمَنْصُوبُ) has always a future sense after the adverb لَنْ *not* (Vol. i. § 362, *hh*), and the conjunctions أَنْ *that*, أَنْ لَا or أَلَّا *that not*, كَيْ and لِكَيْ *that*, كَيْلَا and لِكَيْلَا *that not*, حَتَّى *till, until*, and لِ *that;* as لَنْ يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى *none shall enter Paradise except*
D *those who are Jews or Christians;* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا ٱلْجَنَّةَ *do ye think that ye shall enter Paradise?* See § 15.

12. The *Jussive* of the imperfect (ٱلْمُضَارِعُ ٱلْمَجْزُومُ), when dependent upon the adverbs لَمْ *not*, and لَمَّا *not yet* (Vol. i. § 362, *ff, gg*), has invariably the meaning of the perfect. For example: أَلَمْ تَعْلَمْ أَنَّ ٱللّٰهَ لَهُ مُلْكُ ٱلسَّمٰوَاتِ وَٱلْأَرْضِ *hast thou not learned* (or *dost thou not know*) *that God's is the sovereignty over the heavens and the earth?* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا ٱلْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ ٱلَّذِينَ خَلَوْا

مِنْ قَبْلِكُمْ *do ye think that ye shall enter Paradise, before there shall* A
have come (lit. *and there has not yet come*) *upon you the like of what*
came upon those who passed away before you? أَهٰذَا وَلَمَّا تَمْضِ لِلْبَيْنِ
سَاعَةٌ فَكَيْفَ إِذَا مَرَّتْ عَلَيْهِ شُهُورُ *is this* (*the case*), *before our parting is*
an hour old (lit. *and an hour has not yet gone by since parting*)? *How*
then, when months shall have passed over it? أَزِفَ ٱلتَّرَحُّلُ غَيْرَ أَنَّ رِكَابَنَا
لَمَّا تَزُلْ بِرِحَالِنَا *our departure is close at hand, save that our camels* B
have not yet moved off with our saddles (i.e. we have all but started);
إِنْ لَمْ تَفْعَلْ ذٰلِكَ هَلَكْتَ *if you do not do this, you will perish* (§ 6, *b*);
لَمْ يَكُنْ يُحِبُّ ٱلشِّعْرَ وَٱلشُّعَرَاءَ *he was not fond of poetry and poets* (§ 9).

Rem. The grammarians put the distinction between لَمْ and لَمَّا in this way, that لَمْ يَفْعَلْ is the negation of فَعَلَ, but لَمَّا يَفْعَلْ the negation of قَدْ فَعَلَ, [meaning *he has not yet done it, but he will certainly do it afterwards*; see Bèiḍ. on Ḳor'ān iii. 136. R. S.] C

13. After إِنْ and the various words that have the sense of إِنْ the jussive has the same meaning as the perfect (§ 6); as
إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللّٰهُ
مَا تَفْعَلُوا مِنْ خَيْرٍ *whether ye hide what is in your breasts, or disclose it, God knoweth it;*
إِنْ تَعْمَلْ فِي إِسْلَامِكَ يَعْلَمْهُ ٱللّٰهُ *whatever good ye do, God knoweth it;*
عَمَلًا صَالِحًا تُثَبْ عَلَيْهِ *if, now that thou hast become a Muslim, thou*
doest a good work, thou wilt be rewarded for it; D
إِنْ تُنْصِفُونَا يَا آلَ مَرْوَانَ نَقْتَرِبْ إِلَيْكُمْ *if ye do us justice, O family of Mèrwān, we will*
draw near to you; أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ ٱلْمَوْتُ *wherever ye are, death*
will overtake you; مَتَى أَضَعِ ٱلْعِمَامَةَ تَعْرِفُونِي *when I lay aside the*
turban, ye recognize me; فَمَنْ يَسْتَجِرْنَا لَا يَخَفْ بَعْدَ عَقْدِنَا وَمَنْ لَا
يُصَالِحْنَا يَبِتْ غَيْرَ نَائِمِ *he who seeks our protection has nothing to fear*
after our covenant; but he who does not come to terms with us will pass

A *his nights without sleep.* See § 17, *c.*—When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by إِنْ*; e.g. قَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا *they said, Become Jews or Christians, (and) ye will be guided aright.* Here كُونُوا is equivalent to إِنْ تَكُونُوا, *If ye become Jews or Christians, ye will be guided aright.* See § 17, *c.*

B [REM. *a.* كَيْفَ and, according to the school of Baṣra, also كَيْفَمَا form an exception to the rule that the jussive may be employed in the two correlative clauses. Many grammarians allow no other correlative clauses after these particles, but those that contain the imperfect indicative of the same verb, as كَيْفَ تَصْنَعُ أَصْنَعُ *as thou doest, so will I do.* See, however, an example of the jussive in both clauses, § 17, *c.*]

[REM. *b.* After أَلَا both the jussive and the indicative may
C be used in the two correlative clauses, as أَلَا تَنْزِلْ تَأْكُلْ and أَلَا تَأْتِينِي أُحَدِّثْكَ أَلَا تَنْزِلُ تَأْكُلُ *wilt thou not alight and eat? wilt thou not come to me, (then) I will tell thee?*]

14. The *Energetic* forms of the imperfect have always a future sense; as لَئِنْ أَنْجَيْتَنَا مِنْ هٰذِهِ لَنَكُونَنَّ مِنَ ٱلشَّاكِرِينَ *if thou deliverest us from this (danger), verily we will be of (the number of) the grateful;* وَٱللّٰهِ لَأَضْرِبَنَّ عُنُقَكَ *by God! I will cut thy head off* (lit.
D *strike thy neck*). See § 19.

2. *The Moods.*

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time (see § 11); and

* [Trumpp, *Der Bedingungssatz*, p. 369 *seq.*, rejects this view of the matter, making a distinction between the jussive in the apodosis of an imperative and that of a conditional protasis.]

hence it mostly corresponds to the Latin subjunctive after *ut*. It A
is governed by the following particles.

(*a*) a. By أَنْ *that*, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, etc.; أَن لَّا or أَلَّا *that not;* and لَنْ (for لَا أَنْ, i.e. لَا يَكُونُ أَنْ *it will not be* or *happen that*) *certainly not, not at all.* For example: أَرَدْتُ وَأَحْبَبْتُ أَنْ أُبَيِّنَ لَهُمْ طَرِيقَ ٱلتَّعَلُّمِ *I wished and desired to make plain to them the path of learning;* لَا يَأْبَ كَاتِبٌ أَنْ B
يَكْتُبَ يَنْبَغِى أَنْ يَنْوِىَ *let no one who can write, refuse to write;* ٱلْمُتَعَلِّمُ بِطَلَبِ ٱلْعِلْمِ رِضَا ٱللّٰهِ *it behoves the learner to strive by his seeking after knowledge to please God;* يَجُوزُ أَنْ يَكُونَ ٱلنَّصْبَ *it may be the accusative;* قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا *He* (God) *said, Get thee down then from it* (Paradise), *for it is not for thee to behave with pride in it;* [أَمَرْتُكَ بِأَنْ تَفْعَلَ كَذَا *I commanded thee to do such a thing;*] إِنِّى أَخَافُ أَلَّا يَتْرُكَنِى *I am afraid he will* C
not leave me, or, in accordance with a particular idiom of the language [§ 162], *I am afraid he will leave me;* مَا مَنَعَكَ أَلَّا تَسْجُدَ *what hath hindered thee from worshipping (him)?* لَنْ تَمَسَّنَا ٱلنَّارُ إِلَّا أَيَّامًا مَعْدُودَةً *the fire (of hell) shall certainly not touch us save for (shall certainly touch us only for) a certain number of days;* لَنْ يَدْخُلَ ٱلْجَنَّةَ إِلَّا
مَنْ كَانَ هُودًا أَوْ نَصَارَى *none shall enter Paradise save those who are Jews or Christians;* فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّى يَأْذَنَ لِى أَبِى *I will therefore not quit the land* (of Egypt) *until my father gives me leave.* D

[Rem. If we wish to indicate that the thing ordered or resolved upon has actually been done, the verb may be followed by أَنْ with the perfect, as إِنَّهُ تَعَالَى لَمَّا قَدَرَ أَنْ أَحْيَاهَا أَوَّلًا قَدَرَ أَنْ يُحْيِيَهَا ثَانِيًا *after God had decreed to call them to life for the first time (as He did), He decreed to call them to life a second time* (see Fleischer, *Kl. Schr.* i. 525 *seq.*, ii. 356).—In later times أَنَّ with the indicative of the imperfect is often employed as the equivalent of أَنْ with the

A subjunctive, as in the verse كُلَّمَا رُمْتُ أَنْ أُقَدِّمَ خَيْرًا لِمَعَادِى وَرُمْتُ أَنِّى أَتُوبُ *as often as I intend to send onward some good deed for my future life and to repent toward God* (see Fleischer, *Kl. Schr.* i. 526 *seq.*).]

(*β*) But if the verb to which أَنْ is subordinate, does not indicate any wish, effect, expectation, or the like,—and the verb which is governed by أَنْ has the meaning of the perfect or present,—the indicative of the perfect or imperfect is used after أَنْ; as أَعْجَبَنِى أَنْ
B قُمْتَ *it pleased me that thou stoodest up;* أَعْلَمُ أَنْ قَالَ *I know that he said;* أَعْلَمُ أَنْ يَنَامُ *I know that he is asleep.* As أَنَّ *quod*, ὅτι, with a pronoun (أَنَّهُ, etc.), is more usual in such clauses, the native grammarians designate أَنْ, when it has the same meaning as أَنَّ and governs the indicative, by the name of أَنِ ٱلْمُخَفَّفَةُ مِنَ ٱلثَّقِيلَةِ *the 'an that is lightened from the heavy form*, or, more shortly, أَنِ ٱلْمُخَفَّفَةُ *the lightened 'an;* but when it is equivalent to the Latin *ut*, they call
C it أَنِ ٱلنَّاصِبَةُ *the 'an that governs the subjunctive* (ٱلْمُضَارِعَ ٱلْمَنْصُوبَ). After verbs of thinking, supposing, and doubting, when they refer to the future, أَنْ may govern the indicative of the imperfect, as ٱلْمُخَفَّفَةُ, or the subjunctive, as ٱلنَّاصِبَةُ; e.g. ظَنَنْتُ أَنْ يَقُومُ *I think he will get up.*

REM. *a.* أَنْ is in these cases مَصْدَرِيَّةٌ, that is to say, أَنْ with the following verb is equivalent in meaning to the *maṣdar* or
D infinitive of that verb; e.g. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ *and that ye fast is better for you* (صِيَامُكُمْ = أَنْ تَصُومُوا); أُرِيدُ أَنْ أَزُورَكَ *I wish to visit thee* (زِيَارَتَكَ = أَنْ أَزُورَكَ); أَعْجَبَنِى قِيَامُكَ = أَعْجَبَنِى أَنْ قُمْتَ.

REM. *b.* The omission of أَنْ before the subjunctive is very rare; as خُذِ ٱللِّصَّ قَبْلَ يَأْخُذَكَ مُرْهُ يَحْفِرْهَا *order him to bury it;* *seize the thief before he can seize thee;* and in the verses أَلَا أَيُّهَا ذَا

A أَلَا أَيُّهَا ٱلزَّاجِرِي أَحْضُرَ ٱلْوَغَى وَأَنْ أَشْهَدَ ٱللَّذَّاتِ هَلْ أَنْتَ مُخْلِدِي *O thou that hinderest me from being present in battle, and from taking part in amusements, canst thou make me live for ever?**—The grammarians tell us that some of the Arabs construed أَنْ always with the imperfect indicative, as أُرِيدُ أَنْ تَقُومُ *I wish thee to stand up;* and, according to the reading of Ibn Muḥèiṣin, Ḳor'ān ii. 233 لِمَنْ أَرَادَ أَنْ يُتِمَّ ٱلرَّضَاعَةَ *for him who desires to complete the time of suckling;* whilst others let it govern the jussive, as in the half-

B verse تَعَالَوْا إِلَى أَنْ يَأْتِنَا ٱلصَّيْدُ نَحْطِبِ *come, until the game comes* (or *is brought*) *to us, let us gather firewood.*

[Rem. *c.* Sometimes أَنْ seems to have the meaning of *lest, for fear that*, as in the verse عَمْرَ بْنَ عِمْرَانٍ حَبَوْتُ بِهَجْمَةٍ مَكَانَ قَلُوصٍ رَازِمٍ أَنْ أُعَيَّرَا *I have given 'Amr ibn 'Imrān a hundred camels for a young beast unable to rise, for fear lest I should be blamed* (*Ḥamāsa*, p. 256, l. 3); أَعْدَدْتُ ٱلسِّلَاحَ أَنْ يَجِيءَ عَدُوٌّ فَأَدْفَعَهُ *I have prepared arms for*

C *fear that an enemy should come, in which case I may repel him;* أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا *for fear lest the one of them should make a mistake, in which case the other may remind her* (Ḳor'ān ii. 282). In these and similar phrases (Ḳor. iv. 175, vi. 157, xlix. 2, Lane p. 106, *b*) the interpreters supply مَخَافَةَ or كَرَاهَةَ. In others it may be explained by the preceding words implying a prohibition, as Ḳor. xxxv. 39, Ṭab. i. 657, l. 8, 3026, l. 2. In the verse (Ḥarīrī, *Dorrat*, 88) أُوصِيكَ أَنْ يَحْمَدَكَ ٱلْأَقَارِبُ

D وَيَرْجِعَ ٱلْمِسْكِينُ وَهْوَ خَائِبُ—أُوصِيكَ may have the meaning of أُحَذِّرُكَ *I warn thee lest thy near relations should praise thee, but the poor return disappointed.* D. G.]

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* [Bèiḍāwī on Ḳor'ān ii. 77 reads أَحْضُرُ, adding that, if أَنْ is omitted, the verb is put in the indicative. R. S.—Comp. *Ḥamāsa*, p. 438, l. 6 *seq.* and see also Lane p. 104 *c*, on Ḳor'ān xxxix. 64 أَفَغَيْرَ ٱللَّهِ تَأْمُرُونِّي أَعْبُدُ.]

A (*b*) By لِ *that, in order that* ([called لَامُ كَيْ] originally a preposition, Vol. i. § 366, *c*); لِكَيْ, كَيْ, and لِأَنْ, *that, in order that;* كَيْلَا, لِكَيْلَا, and لِئَلَّا, *that not, in order that not;* particles which indicate the intention of the agent and the object of the act. For example: تُبْ لِيَغْفِرَ لَكَ ٱللّٰهُ *repent, that God may forgive thee;* يَنْبَغِي أَنْ يَسْئَلَ ٱلْمُسْلِمُ ٱللّٰهَ تعَ ٱلْعَافِيَةَ لِيَصُونَهُ عَنِ ٱلْبَلَايَا *it behoves the Muslim to ask God (who is exalted above all) for health, that*
B *He may preserve him from misfortunes;* إِذَا حَفِظْتَ شَيْئًا فَعَلِّقْهُ كَيْ تَعُودَ إِلَيْهِ عَلَى ٱلتَّأْبِيدِ *when you learn anything, write it down, so that you may constantly refer to it;* كَيْمَا أُعِدَّهُمْ *that I may prepare them;* وَأُمِرْتُ لِأَنْ أَكُونَ تَعَلَّمُوا لِكَيْ تُعَلِّمُوا *learn that ye may teach:* أَوَّلَ ٱلْمُسْلِمِينَ *and I am ordered (this) in order that I may be the first of the Muslims* (of those who surrender themselves to Him); لِكَيْمَا تَعْلَمِينِي صَادِقًا *that thou mayest know me to be speaking the*
C *truth:* تُرِيدِينَ كَيْمَا تَضْمِدِينِي وَخَالِدًا *thou desirest to take me as thy lover together with Ḫālid;* لَمْ نَشْتَغِلْ بِذِكْرِ ذٰلِكَ كَيْلَا يَطُولَ ٱلْكِتَابُ *we have not occupied ourselves with giving an account of this, in order that the book might not become too long:* كَيْلَا يَكُونَ دُولَةً بَيْنَ ٱلْأَغْنِيَآءِ مِنْكُمْ *that it* (the spoil) *may not be a thing taken by turns among the rich of you;* لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ *that ye may not grieve over what*
D *escapes you:* إِنَّمَا قَالَ ذٰلِكَ لِئَلَّا يُسْتَخَفَّ بِٱلْعِلْمِ *he said this only in order that learning might not be disparaged.*

REM. *a.* After لِ the grammarians assume the ellipse of أَنْ, which always appears before the negative, لِئَلَّا. The insertion of أَنْ is allowable, as جِئْتُكَ لِأَقْرَأَ, or لِأَنْ أَقْرَأَ, *I am come to thee to read* (whence some translate وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ by *and I am ordered to be the first of the Muslims*); except when it is

the لَامُ ٱلْجُحُودِ or *lām of denial*, i.e. when it is the predicate of A
مَا كَانَ ٱللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ or لَمْ يَكُنْ or مَا كَانَ. as
لَمْ يَكُنْ زَيْدٌ *God was not one to chastise them whilst thou wast among them; Zèid was not a man to drink wine.*
لِيَشْرَبَ ٱلْخَمْرَ

Rem. *b*. The addition of مَا ٱلْمَصْدَرِيَّةُ appears sometimes to interrupt the government of كَيْ, as in the verse إِذَا أَنْتَ لَمْ تَنْفَعْ
فَضُرَّ فَإِنَّمَا يُرَجَّى ٱلْفَتَى كَيْمَا يَضُرُّ وَيَنْفَعُ *when thou canst not benefit, then harm; for nothing is expected of a man but that he should harm* B
or benefit. Sometimes أَنْ is added to strengthen the regimen; as لِكَيْمَا
كَيْمَا أَنْ تَغُرَّ وَتَخْدَعَا *that thou mayest deceive and beguile;*
أَنْ تَطِيرَ لِقَرْيَتِي *that thou mayest fly to my village.*

(*c*) *α*. By حَتَّى (also originally a preposition, Vol. i. § 366, *k*), *until, until that, that, in order that*, when it expresses the intention of the agent and the object of the act, or the result of the act, as taking place not without the will of the agent or, at least, according to his expectation. For example: لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ C
إِلَيْنَا مُوسَى *we will not cease to stand by it* (worshipping it), *till Moses return to us:* لَا بُدَّ مِنَ ٱلتَّأَمُّلِ قَبْلَ ٱلْكَلَامِ حَتَّى يَكُونَ صَوَابًا *we must meditate before we speak, in order that our words may be appropriate;* يَنْبَغِي أَن لَّا يُضْعِفَ ٱلنَّفْسَ حَتَّى يَنْقَطِعَ عَنِ ٱلْعَمَلِ *he must not weaken the spirit so that he is hindered from acting;* قُولُوا لَهُ إِنْ شَاءَ فَلْيَجْلِسْ
وَلْيُعْطِنِي يَدَهُ حَتَّى أُقِيمَهُ أَوْ يُقْعِدَنِي *tell him, if he chooses, to sit down* D
and give me his hand, that I may force him to rise or he force me to sit down.—β. But if حَتَّى expresses only a simple temporal limit, or the mere effect or result of an act, without any implied design or expectation on the part of the agent, it is followed by the perfect or the indicative of the imperfect. For example: سَارُوا حَتَّى طَلَعَتِ ٱلشَّمْسُ
they journeyed till the sun rose; فَيَهْرُبُ حَتَّى أَبْعَدَ *and so he fled till he got a great way off;* مَرِضَ حَتَّى لَا يَرْجُونَهُ *he is so ill that they have no*

A *hope of his living;* خَيْرُ ٱلنَّاسِ رَجُلٌ فِى شَعَفَةٍ فِى غُنَيْمَةٍ لَهُ يَعْبُدُ ٱللَّهَ حَتَّى يَأْتِيهِ ٱلْمَوْتُ *the best of men is a man on a hill-top, amid a small flock of his own, who serves God until death comes to him.*

REM. *a.* After حَتَّى the grammarians assume the ellipse of أَنْ, and say that it is equivalent in meaning to إِلَى أَنْ or كَىْ, as اِضْرِبِ ٱللِّصَّ حَتَّى يَتُوبَ *beat the thief until* (إِلَى أَنْ) *he repents*
B or *that* (كَىْ or لِكَىْ) *he may repent.*

REM. *b.* In some cases the regimen may be doubtful; as وَزُلْزِلُوا حَتَّى يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ ٱللَّهِ *and they were agitated until the apostle said* (يَقُولُ), or *so that the apostle said* (يَقُولَ), *and those who believed with him, When* (*will*) *the help of God* (*come*)?—In fact, after حَتَّى four constructions are possible, which may be exemplified thus: سِرْتُ إِلَى ٱلْكُوفَةِ حَتَّى أَدْخُلَهَا *I journeyed to el-Kūfa that I might enter it* (= سِرْتُ كَىْ أَدْخُلَهَا);
C سِرْتُ حَتَّى أَدْخُلَهَا *I journeyed to it till I entered it* (hist. imperfect, حِكَايَةُ حَالٍ مَاضِيَةٍ); سِرْتُ حَتَّى أَدْخُلُهَا *I have journeyed to it till I am* (*now*) *entering it* (= حَتَّى أَنَا أَدْخُلُهَا ٱلْآنَ); and سِرْتُ حَتَّى دَخَلْتُهَا *I journeyed till I* (*actually*) *entered it.*

(*d*) By فَ, when this particle introduces a clause that expresses the result or effect of a preceding clause (فَآءُ ٱلسَّبَبِيَّةِ, فَآءُ ٱلسَّبَبِ, or فَآءُ ٱلْجَوَابِ). The preceding clause must contain an imperative
D (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause*. The signification of فَ in all these

* [In some cases the indicative is employed where at first sight we should expect the subjunctive, as in Ḳor'ān lxxvii. 36 لَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ *it shall not be permitted to them to allege excuses* (they cannot excuse themselves); *Ḥamāsa* p. 407, فَلَا أُمٌّ فَتَبْكِيهِ وَلَا أُخْتٌ فَتَفْتَقِدُهْ *no mother will weep over him, no sister will miss him.* D. G.]

cases is equivalent to that of حَتَّى. For example: A اِغْفِرْ لِى يَا رَبِّ فَأَدْخُلَ ٱلْجَنَّةَ *pardon me, O my Lord, so that I may enter Paradise;* رَبِّ ٱنْصُرْنِى فَلَا أُخْذَلَ *O my Lord, help me, so that I be not forsaken;* يَا نَاقَ سِيرِى عَنَقًا فَسِيحًا إِلَى تَقَدَّمْ إِلَيْهِ فَيَخِيطَهُ سُلَيْمَانَ فَنَسْتَرِيحًا *O camel, go at a far-stretching gallop to Sulèimān, that we may find rest* (فَسِيحًا and نَسْتَرِيحًا in rhyme for فَسِيحًا and نَسْتَرِيحَ); B لَا تُؤَاخِذْنِى فَأَهْلِكَ *do not punish me, so that* (or *lest*) *I perish;* اَللّٰهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا فَنَعْجِزَ وَلَا إِلَى ٱلنَّاسِ فَنَضِيعَ *O God, hand us not over to ourselves, lest we be too feeble* (*for the charge*), *nor to* (*other*) *men, lest we perish:* وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى *and do not exceed therein, lest my wrath alight upon you* (or *become due to you*); لَيْتَ لِى مَالًا فَأَتَصَدَّقَ مِنْهُ *would that I had money, that I might give part of it away in alms!* يَا لَيْتَنِى كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا *O would I had been with them, that I might have won great gain;* C لَعَلِّى أَحُجُّ فَأَزُورَكَ *perhaps I may go on pilgrimage so as to visit thee;* هَلْ زَيْدٌ فِى ٱلدَّارِ فَأَمْضِىَ إِلَيْهِ *is Zèid at home, that I can go to him* (= *tell me whether Z. is at home, so that* etc.)? فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا *have we then any intercessors to intercede for us?* يَا ٱبْنَ ٱلْكِرَامِ أَلَا لَنَا تَدْنُو فَتُبْصِرَ مَا قَدْ حَدَّثُوكَ *O son of the noble, wilt thou not draw near, that thou mayest see what they have told thee?* هَلَّا تَدْرُسُ فَتَحْفَظَ *why dost thou not study, that thou mayest learn by heart?* D رَبِّ لَوْلَا أَخَّرْتَنِى إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ *my Lord, why hast Thou not granted me a respite for a brief term, that I might give alms?* لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا *sentence is not passed upon them, that they die;* مَا تَأْتِينَا فَتُحَدِّثَنَا *thou never comest to us to tell us something.*

Rem. The imperative must be pure or real (مَحْضٌ), not an interjection like صَهْ, nor a verbal noun in the accusative. You say صَهْ فَأُحْسِنُ إِلَيْكَ *hold your peace and I will treat you kindly;*

A سُكُوتًا فَيَنَامُ ٱلنَّاسُ *hush, and the people will go to sleep.* The negative clause must also be pure, not restricted by إِلَّا, nor followed by another implied negative; e.g. مَا أَنْتَ إِلَّا تَأْتِينَا فَتُحَدِّثُنَا *thou dost nothing but come to us and tell us something;* مَا تَزَالُ تَأْتِينَا فَتُحَدِّثُنَا *thou never ceasest coming to us and* (never ceasest) *telling us something.* Consequently we may say مَا تَأْتِينَا فَتُحَدِّثُنَا, if we understand the words to mean *thou dost not come to us and* (dost not) *tell us*

B *something* (= فَمَا تُحَدِّثُنَا). [The poets allow themselves to use فَ with the subjunctive after a single future, e.g. سَأَتْرُكُ مَنْزِلِى لِبَنِى تَمِيمٍ وَأَلْحَقُ بِٱلْحِجَازِ فَأَسْتَرِيحَا *I will leave my abode to the Bènū Tèmīm, and betake myself to the Ḥiǵāz, that I may have rest.* (Comp. Jahn, Erklärungen zu Sībawèih, p. 53.) D. G.]

(*e*) By وَ, under the same circumstances as فَ, when the governed verb expresses an act subordinate to, but simultaneous with, the act

C expressed by the previous clause; as أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ ٱلصَّابِرِينَ *do ye think that ye shall enter Paradise without God's knowing those of you who have fought* (*for Him*), *and knowing the patient?* لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِىَ مِثْلَهُ *do not restrain* (*others*) *from any habit, whilst you yourself practise one like it;* فَقُلْتُ ٱدْعِى وَأَدْعُوَ إِنَّ أَنْدَى لِصَوْتٍ أَنْ يُنَادِىَ دَاعِيَانِ *and I said* (*to her*), *Call, and I will call* (*at the same time*), *for it makes the sound go*

D *farther, if two persons call out together;* أَلَمْ أَكُ جَارَكُمْ وَيَكُونَ بَيْنِى وَبَيْنَكُمُ ٱلْمَوَدَّةُ وَٱلْإِخَاءُ *was I not your neighbour, there being* (*all along*) *between me and you love and brotherly affection?* هَلْ تَأْكُلُ ٱلسَّمَكَ وَلُبْسُ وَتَشْرَبَ ٱللَّبَنَ *do you eat fish and drink milk at the same time?* عَبَاءَةٍ وَتَقَرَّ عَيْنِى أَحَبُّ إِلَىَّ مِنْ لُبْسِ ٱلشُّفُوفِ *and the wearing of a coarse cloak, whilst my eye is cool* (not heated with tears), *is more pleasant to me than the wearing of fine garments.* The Arab gram-

marians call وَ, thus used, وَاوُ ٱلْمَعِيَّةِ, or وَاوُ ٱلْجَمْعِ, or وَاوُ ٱلْمُصَاحَبَةِ, A
the wāw of simultaneousness, and explain it by مَعَ أَنْ.

[Rem. The school of Kūfa allow the use of the subjunctive also after ثُمَّ in the manner of فَ and وَ, e.g. لَا تَعِيبُوا عَلَى قَوْمٍ أَعْمَالًا ثُمَّ تَعْمَلُوا بِهَا *do not upbraid people for actions, whilst you practise them yourselves* (Ṭab. ii. 887, l. 1 *seq.*). D. G.]

(*f*) By أَوْ, when it is equivalent either to إِلَّا أَنْ *unless that*, or to حَتَّى or إِلَى أَنْ *until that*; as لَأَقْتُلَنَّ ٱلْكَافِرَ أَوْ يُسْلِمَ *I will certainly* B
kill the unbeliever, unless he becomes a Muslim: وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا *and when I squeezed the spear of a tribe, I broke its knots, unless it stood straight*; لَأُلْزِمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي *I will stick to you till you give me my due*; لَأَسْتَسْهِلَنَّ ٱلصَّعْبَ أَوْ أُدْرِكَ ٱلْمُنَى *I will deem everything difficult easy, until I attain my wishes*; فَقُلْتُ لَهُ لَا تَبْكِ عَيْنُكَ إِنَّمَا نُحَاوِلُ مُلْكًا أَوْ نَمُوتَ فَنُعْذَرَا *and I said to him, Let not thy eye weep, we seek nothing short of a kingdom, unless* C
we die and so are excused (for not attaining it); لَا آتِيكَ أَوْ يَؤُوبَ ٱلْقَارِظُ *I will not go to thee till the gatherer of acacia berries* (or *leaves*) *returns* (i.e. *I will never go to thee*). In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

(*g*) By إِذَنْ or إِذًا *in that case, well then*, when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate clause refers to a really future time, and that it is in immediate juxtaposition to D
إِذَنْ, or, at least, separated from it only by the negative لَا, or by an oath, or, according to some, by a vocative. For example, one may say أَنَا آتِيكَ غَدًا *I will come to thee tomorrow*; and the reply may be إِذَنْ أُكْرِمَكَ *well then, I will treat thee with respect*, or إِذَنْ لَا أُهِينَكَ *well then, I will not insult thee*, or إِذَنْ وَٱللَّهِ أُكْرِمَكَ *well then, by God,*

A *I will* etc., or إِذَنْ يَا عَبْدَ ٱللّٰهِ أُكْرِمَكَ (though many prefer in this case أُكْرِمُكَ). If the particle وَ or فَ be prefixed to إِذَنْ, the verb may be put in the indicative as well as the subjunctive, e.g. وَإِذًا لَا يَلْبَثُونَ (var. يَلْبَثُوا) خَلْفَكَ إِلَّا قَلِيلًا *and in that case they would not have remained after thee but a little while;* but if any of the other conditions specified above be violated, the indicative alone can be used: e.g. أُحِبُّكَ *I am fond of thee,* صَادِقًا (or إِخَالُكَ) إِذَنْ أَظُنُّكَ, *well,*

B *I think thou speakest the truth* (where the verb refers to present, and not to future time); أَزُورُ زَيْدًا *I will visit Zèid,* إِذَنْ زَيْدٌ يُكْرِمُكَ *well then, Zèid will treat thee with respect* (where زَيْدٌ separates إِذَنْ from the verb); أَزُورُكَ *I will visit thee,* إِذَنْ وَٱللّٰهِ لَتَنْدَمُ *then, by God, thou shalt assuredly repent it* (where لَ is interposed), or أُكْرِمُكَ إِذَنْ *I will treat thee with respect in that case,* or أَنَا إِذَنْ أُكْرِمُكَ *I in that case*

C *will treat thee with respect;* وَٱللّٰهِ إِذَنْ لَا أَفْعَلُ *by God, then, I will not do it;* إِنْ تَأْتِنِى إِذَنْ آتِكَ *if thou comest to me, in that case I will come to thee* (in which four examples إِذَنْ does not commence the clause, or is dependent upon a preceding condition).

REM. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as כִּי, אֲשֶׁר, לְמַעַן, יַעַן אֲשֶׁר, פֶּן, etc., can no longer be distinguished from that which expresses the indicative. The same remark applies

D to the Syriac; but the Æthiopic has introduced another distinction, using, for example, the form ይነግር: *yĕnágĕr* (root ነገረ: *nagára,* 'to speak') for the indicative, and ይንገር: *yĕngĕr* for the subjunctive.

16. Since, in Arabic, the subjunctive is governed only by the conjunction أَنْ, *that,* and other conjunctions that have the meaning of أَنْ, the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or

simply annexed to an undefined substantive; as أَعْطَانِى مَا آكُلُ *he* A *gave me what I was to eat;* لَا يَدْرِى أَيْنَ يَذْهَبُ *he does not know where he is to go;* سَيُدْخِلُهُمْ جَنَّاتٍ يَخْلُدُونَ فِيهَا *he will bring them into gardens, to dwell in them for ever.* In such sentences the Arabic language does not distinguish the *intention* from the *effect.* Hence the first example may also be translated *he gave me what I ate* (*at that time*), or *what I am* (*now*) *eating*, or *what I shall* (*hereafter*) *eat;* the second, *where he is going* or *will go;* the third, *in which they shall dwell for ever.* B

17. The *Jussive*,—connected with the imperative both in form and signification,—implies an *order.* It is used :—

(*a*) With the particle لِ (لَامُ ٱلْأَمْرِ *the lām of command*) prefixed, instead of the imperative; as لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ *let the owner of abundance spend of his abundance;* لِيَقْضِ عَلَيْنَا رَبُّكَ *let thy Lord make an end of us.* If the particle وَ or فَ be prefixed to لِ, as is often the C case, then لِ usually loses its vowel; as وَعَلَى ٱللّٰهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ *in God, then, let the believers trust;* إِنْ حَدَثَ بِى حَادِثٌ فَلْتُبَعْ وَلْتُقْسَمْ عَلَى سَبِيلِ كَذَا *if anything happens to me, let it be sold and* (*the proceeds*) *divided in such and such a way;* مَنْ أَرَادَ أَنْ يَتْرُكَ عِلْمَنَا هٰذَا سَاعَةً فَلْيَتْرُكْهُ ٱلسَّاعَةَ *whoever wishes to give up* (*the study of*) *this science of ours for a time, let him do so now.* It is the *third* person of the jussive that is chiefly used in this way, while the *second* is very D rare; examples of the *first* person are قُومُوا فَلْأُصَلِّ لَكُمْ *rise and let me pray for you;* وَلْنَحْمِلْ خَطَايَاكُمْ *and let us bear your sins;* [of the *second* لِتُكَبِّرِيهِ *make it* (*the tray of palmleaves*) *large*, said to a woman, *Aġ.* xvii. 90, last line. D. G.].

Rem. *a.* The particle لِ is rarely omitted in classical Arabic, except in poetry; e.g. قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا تَأْذَنُ فَإِنِّى حَمْوُهَا

A وَجَارُهَا *I said to a porter in whose charge was her house, Admit (me), for I am her father-in-law and her neighbour* (an instance of the 2nd pers.); مُحَمَّدُ تَفْدِ نَفْسَكَ كُلُّ نَفْسٍ *Muḥammad, let every soul be a ransom for thine;* وَلٰكِنْ يَكُنْ لِلْخَيْرِ مِنْكَ نَصِيبُ *but let there be (granted to me) from Thee a share in good (deeds);* يَعْلَمْ أَهْلُ قَلْعَةِ مَارِدِينَ ٱلضُّعَفَآءُ *let the feeble people of the fortress of Māridīn know—.* Some passages of the Ḳor'ān, however, admit of being viewed in this way; as قُلْ لِعِبَادِيَ ٱلَّذِينَ آمَنُوا يُقِيمُوا ٱلصَّلٰوةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ

B *say to my servants who have believed, let them observe prayer and spend (in alms) of that which we have bestowed upon them;* but the jussive may here be explained in accordance with what follows under *c*, *β*.

REM. *b*. The vowel of لِ is also sometimes dropped after ثُمَّ; as ثُمَّ لِيَقْضُوا تَفَثَهُمْ *then let them do away with their dirtiness*, or ثُمَّ لْيَقْضُوا.

(*b*) After the particle لَا *not* (لَا ٱلنَّهْيِ *the lā of prohibition*), in

C connection with which it expresses a prohibition or a wish that something may not be done; as لَا تَحْزَنْ إِنَّ ٱللّٰهَ مَعَنَا *be not grieved, for God is with us;* رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا *O our Lord, punish us not if we forget;* لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَافِرِينَ أَوْلِيَآءَ *let not believers take unbelievers as friends;* إِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ فَلَا نَعُدْ *when we go forth from Damascus, let us not return.*

D (*c*) *α*. In the protasis and apodosis of correlative conditional clauses, which depend upon إِنْ or any particle having the sense of إِنْ (§§ 6, *b*, and 13). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by كَانَ, but a simple imperfect; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction فَ (for if this latter be the case, the indicative must be used). For example إِنْ تَعْجَلْ تَنْدَمْ *if thou art hasty, thou wilt repent it;*

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ *he who doth evil, shall be recompensed for it;* A
مَتَى تَأْتِهِ تَعْشُو إِلَى ضَوْءِ نَارِهِ تَجِدْ خَيْرَ نَارٍ عِنْدَهَا خَيْرُ مُوقِدِ *when thou comest to him, making for the light of his fire, thou findest the best of fires, beside which is the best of kindlers;* حَيْثُمَا تَسْتَقِمْ يُقَدِّرْ لَكَ ٱللّٰهُ نَجَاحًا فِى غَابِرِ ٱلْأَزْمَانِ *wherever* (or *whenever*) *thou shalt pursue a right course, God will decree thee success in the time to come;* أَيْنَمَا كَيْفَمَا ٱلرِّيحُ تُمَيِّلْهَا تَمِلْ *whithersoever the wind bends it, it bends;* تَتَوَجَّهْ تُصَادِفْ خَيْرًا *however thou settest out, thou wilt meet with* B
خَلِيلَىَّ أَنَّى تَأْتِيَانِى تَأْتِيَا أَخًا غَيْرَ مَا يُرْضِيكُمَا لَا يُحَاوِلُ *good fortune; my two friends, however ye come to me, ye come to a brother who will never do anything but what pleases you;* أَيَّانَ نُؤْمِنْكَ تَأْمَنْ غَيْرَنَا وَإِذَا لَمْ تُدْرِكِ ٱلْأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرَا *when we grant thee security, thou art secure from* (*all*) *others but us; and when thou dost not obtain security from us, thou ceasest not to be afraid:* فَأَيَّانَ مَا تَعْدِلْ بِهِ ٱلرِّيحُ يَنْزِلِ *and whenever the wind turns it aside, it descends;* but مَنْ كَانَ يُرِيدُ C
حَرْثَ ٱلْآخِرَةِ نَزِدْ لَهُ فِى حَرْثِهِ *whosoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage;* إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *if he steals,* (*why,*) *a brother of his has stolen before;* فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا *and whosoever believes in his Lord, shall not fear a diminution* (of his reward) *nor wrong.*—*β.* The jussive also stands in the apodosis, when the protasis contains a verb in the imperative [or one of the expressions that have the meaning of D
an imperative (Vol. i. § 368, rem. *d*)]; as عِشْ قَنِعًا تَكُنْ مَلِكًا *live contented* (*and*) *thou wilt be a king;* وَأَوْفُوا بِعَهْدِى أُوفِ بِعَهْدِكُمْ *be faithful to* (*your*) *covenant with me,* (*and*) *I will be faithful to* (*my*) *covenant with you.* [فَذَرُوهَا تَأْكُلْ *therefore let her eat;* ذَرُونِى أَقْتُلْ *let me kill Mūsā;* دَعْنِى أَبْعَجْ بَطْنَهُ *let me slit his belly;*

A وَقَوْلِى كُلَّمَا جَشَأَتْ لِنَفْسِى مَكَانَكِ تُحْمَدِى أَوْ تَسْتَرِيحِى *and my saying to my soul, as often as it was stirred, Keep thy place (and) thou wilt be praised or find rest.*] In this way may be explained the passage from the Ḳor'ān quoted under *a*, rem. *a*, viz. by supplying after آمَنُوا the words أَقِيمُوا ٱلصَّلٰوةَ وَيُنْفِقُوا ٱلصَّلٰوةَ وَأَنْفِقُوا, and regarding يُقِيمُوا ٱلصَّلٰوةَ وَيُنْفِقُوا as the apodosis to قُلْ*.—γ. The jussive is used in a protasis that is dependent upon إِنْ, etc., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place.

B That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

REM. *a*. It appears, then, that in two correlative conditional clauses several modes of expression are possible; viz. (α) perfect × perfect, as إِنْ قُمْتَ قُمْتُ *if thou standest, I stand;* (β) jussive × jussive, as إِنْ تَكْسَلْ تَخْسَرْ *if thou art slothful, thou wilt suffer loss*†;

C

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* [It is sometimes difficult to say whether the second clause contains an apodosis, or a qualificative sentence (صِفَةٌ), or a circumstantial definition (حَالٌ). In the last two cases, of course, the indicative must be used. E.g. in the words فَهَبْ لِى مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِى (Ḳor'ān xix. 5) *give me, then, a successor of Thine own choice, who shall be my heir,* يَرِثُنِى is a صِفَةٌ, but some readers pronounce يَرِثْنِى as an apodosis; in the passage دَعْنَا عَافَاكَ ٱللّٰهُ نَعِيشُ فِى هٰذَا ٱلظِّلِّ وَنَشْرَبُ هٰذَا ٱلْمَآءَ ٱلْبَارِدَ حَتَّى يَأْتِينَا ٱلْمَوْتُ *leave us (may God grant thee health!) abiding under this shade and drinking this cool water, until death comes to us,* نَعِيشُ and نَشْرَبُ are a حال].

D

† [Very rarely poets have the imperfect indicative; see Sībawèih i. 388, *Kāmil* p. 78. D. G.]

(γ) jussive × perfect, as إِنْ تَصْبِرْ ظَفِرْتَ *if thou art patient, thou wilt* A
prevail; (δ) perfect × jussive, as إِنْ صَبَرْتَ تَظْفَرْ, in which case the imperfect indicative is also admissible, with or without فَ, as وَإِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْئَلَةٍ يَقُولُ لَا غَائِبٌ مَالِي وَلَا حَرِمُ *and if a friend comes to him on a day (when he has need) of asking, he says* (يَقُولُ instead of يَقُلْ), *My camels are neither absent* (or *my property is neither hidden*) *nor withheld* (*from thee*); فَإِنْ كَانَتِ ٱلْعَرَبُ جَائِلَةً مُضْطَرِبَةً فِي أَثَرِكَ لَا تَجِدُ غَيْرَكَ *and if the Arabs go about in agitation* B
on thy track, they will not find any other but thee. The third form of expression is rarer than the others. [The following remarks may here be added: (1) If an oath precedes, the verb in the protasis is invariably a perfect, whilst as a rule the indicative or the energetic (§ 19, *e*) is used in the apodosis, e.g. فَوَٱللّٰهِ لَئِنْ خَرَجْتَ مِنْهَا لَا تَرْجِعُ إِلَيْهَا *for, by God! if thou go forth from the town, thou wilt never return to it;* وَٱللّٰهِ إِنْ قَامَ زَيْدٌ لَقُمْتُ *by God! if Zèid rises, I rise also;* وَٱللّٰهِ إِنْ جَاءَ زَيْدٌ لَأُكْرِمَنَّهُ *by God! if* C
Zèid come, I will honour him. There are, however, exceptions not only in poetry, but also in prose, as وَأَيْمُ ٱللّٰهِ لَئِنْ لَقِيتُهُمْ فَفَاتَنِي ٱلنَّصْرُ لَا تَفُتُنِي ٱلشَّهَادَةُ إِنْ شَاءَ ٱللّٰهُ *by the oaths of God! if I meet them and victory escapes me, martyrdom will not escape me, so God will* (Ṭab. ii. 644, l. 15). (2) The jussive in the protasis is necessary if the verb be preceded by the negative لَا, thus after إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ (= إِنْ لَا) *if not*, as
unless ye do the same, there will be discord in the land and great D
corruption; إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ ٱللّٰهُ *if ye will not aid him, certainly God did aid him.* (3) The imperfect indicative is used in the apodosis, if the verb is meant to express expectation or order, e.g. إِنْ أَفْرَجْتُ عَنْكُمْ تَخْرُجُونَ وَتَأْخُذُونَ بِأَيْدِيكُمْ مَا تَجِدُونَهُ فِي ٱلْأَسْوَاقِ مِنْ آلَاتٍ وَأَخْشَابٍ *if I let you go, ye must go and take what of implements and timber you find in the bazaars* (comp. § 8, *c*, rem. *b*). (4) If the protasis be a nominal sentence, only the perfect may be

A used, as وَإِنْ أَحَدٌ مِنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ *if any one of the polytheists ask protection of thee, grant it him.* (5) After وَإِنْ *though* only the perfect, or the jussive with لَمْ, is used, as زَيْدٌ وَإِنْ كَثُرَ مَالُهُ بَخِيلٌ *Zèid, though he be rich, is stingy;* وَإِنَّ ٱلْكَثِيبَ الفَرْدَ مِنْ جَانِبِ ٱلْحِمَى إِلَيَّ وَإِنْ لَمْ آتِهِ لَحَبِيبُ *and verily a solitary hill from the side of ʾl-Ḥimā is dear to me, though I have not been to it.* (6) In nominal sentences the conditional phrase is often placed

B between the subject and the predicate, as إِنَّا إِنْ شَاءَ ٱللّٰهُ لَمُهْتَدُونَ *truly, if God please, we shall be guided rightly;* comp. the quotations under (5).]

REM. *b.* On the cases in which the apodosis of a clause containing إِنْ, or any of its "sisters," must be introduced by فَ, see § 187.

REM. *c.* (1) When we have in an apodosis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by a conjunction, then (*a*) if the conjunction be فَ or وَ, the

C second verb may be put in the jussive or in the indicative, more rarely in the subjunctive, as وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ ٱللّٰهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ *and if ye disclose what is in your souls or conceal it, God will reckon with you for it, and will forgive whom He pleases, and punish whom He pleases;* or فَيَغْفِرُ and وَيُعَذِّبُ, *and He will forgive and will punish* (عَلَى ٱلٱسْتِئْنَافِ *as beginning a new proposition*); or finally فَيَغْفِرَ and

D وَيُعَذِّبَ, governed by أَنْ understood; but (*β*) if the conjunction be ثُمَّ, the subjunctive is not allowed [comp. § 15, *e*, rem.]. (2) When we have in a protasis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by فَ or وَ, the second verb should be put in the jussive, although the subjunctive is allowable; as إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللّٰهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ *verily whosoever feareth God and hath patience, God indeed will not let the reward of the righteous perish;* وَمَنْ يَقْتَرِبْ مِنَّا

وَيَخْضَعَ نُؤْوِهِ *and whosoever approaches us and humbles himself, we* A
grant him protection.

Rem. *d.* The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in most of the above cases. It has, however, no particle corresponding to لِ, and uses אַל in certain cases instead of לֹא (לֹ). The Æthiopic employs the shorter form of the imperfect, ይንገር: *yĕngĕr*, to express the jussive as B
well as the subjunctive (see § 15, rem.), and often prefixes to it the particle ለ: *lū* = لِ, of which لَ is a dialectic form.

18. The jussive is also used after the particles لَمْ *not*, and لَمَّا *not yet* (compounded of لَمْ and the مَا ٱلدَّيْمُومَةِ, § 7); e.g. فَلَمْ أَرَ يَوْمًا كَانَ أَكْثَرَ بَاكِيًا *but I have not seen a day in which there were more weepers;* لَمَّا يَذُوقُوا عَذَابِ *they have not yet tasted my punishment* C
(for عَذَابِى). See § 12. The verb after لَمْ and لَمَّا has, however, only the form, not the signification, of the jussive, and their effect upon the following imperfect seems to be similar to that which the Hebrew *wāw consecutivum* (וְ) exercises upon the imperfect annexed to it.

Rem. If the particle لَمْ be followed by two or more imperfects, of which the second depends upon the first, the third upon the second, and so on, then, of course, the first alone is put in the jussive; e.g. لَمْ يَكُنْ يَعْرِفُ يَسْبَحُ *he did not know (how) to swim.* D
See § 12, and § 8, *d, e.*

19. The *Energetic* of the imperfect (see § 14) is used:—

(*a*) With the particle لَ *truly, verily, surely*, prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as وَٱلَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا *and those who have striven in our (holy) cause, we will surely guide in our paths;* لَتَرَوُنَّ ٱلْجَحِيمَ

A *ye shall surely see hell-fire;* عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ *verily within a short time they will repent it;* وَٱللّٰهِ لَأُؤَدِّبَنَّكُمْ غَيْرَ هٰذَا ٱلْأَدَبِ *by God! I will teach you manners different from these;* فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ *then, by Thy glory, I will surely lead them all astray.*

(*b*) In commands or prohibitions, wishes, and questions; as فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ *so do not die unless ye have become* (or
B *without having become*) *Muslims;* لَيْتَكَ تَرْجِعَنَّ *would that thou wouldst come back!* أَلَّا تَنْزِلَنَّ *why dost thou not come down?* [وَهَلْ تُرْجِعَنْ فَوْتَ ٱلْقَضِيَّةِ لَيْتُ *but can "would that" bring back the thing that has passed away?*] لَا يَرْكَنَنْ أَحَدٌ إِلَى ٱلْإِحْجَامِ يَوْمَ ٱلْوَغَى مُتَخَوِّفًا لِحِمَامِ *let no one incline to hang back on the day of battle, fearing death;* فَلَا تَحْرِمَنِّي نَائِلًا عَنْ جَنَابَةٍ *do not then refuse me a gift, after I have come from such a distance;* [لَا أَرَيَنَّكَ هَاهُنَا *let me not see you here;*
C أَقْسَمْتُ عَلَيْكَ لَمَّا تَفْعَلَنَّ *I beseech you to do it*].

[REM. The rare construction of رُبَّمَا with the energetic, as in رُبَّمَا تَقُومَنَّ *perhaps you will rise*, is explained by native grammarians as due to its meaning *perhaps* or *sometimes* which approximates to a prohibition. In contrast to it, they say also كَثُرَ مَا تَقُولُنَّ ذٰلِكَ *you say that often.* D. G.]

(*c*) In the apodosis of correlative conditional clauses, in which case لَ is prefixed to the protasis as well as to the apodosis; as
D وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ ٱلسَّمٰوَاتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللّٰهُ *and if thou askest them, Who created the heavens and the earth, and obliged sun and moon to serve Him? verily they will say, God:* لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِٱلنَّاصِيَةِ *verily, if he does not desist, we shall seize and drag (him) by the forelock.*

[REM. If لَ does not immediately precede the verb of the apodosis, the indicative is used, as وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللّٰهِ

تُحْشَرُونَ *and certainly, if ye die or are slain, to God shall ye be gathered.*] A

(*d*) In the protasis of a sentence after إِمَّا (= إِن مَّا *if*)*; as اِهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّى هُدًى فَمَنْ تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ إِمَّا تَضْرِبَنَّ زَيْدًا أَضْرِبْكَ *if thou beatest Zèid, I will beat thee;* *get ye down from it* (Paradise), *all together; and if there shall (hereafter) come unto you guidance from me, then whosoever shall follow my guidance, on them no fear shall come;* فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ B *and if thou capture them in battle, then put to flight, by (making an example of) them, those who are behind them;* فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِى إِنِّى نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا *and if thou shouldst see any one of mankind, say, Verily I have vowed a fast unto the God of mercy;* فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ *and if we take thee away* (by death), *we will surely avenge ourselves on them.* C

[(*e*) The energetic may be used (α) after حَيْثُمَا and similar compounds, as حَيْثُمَا تَكُونَنَّ آتِكَ *wherever you may be, I will come to you;* (β) after مَا ٱلْإِبْهَامِيَّةُ (Vol. i. § 353*) as بِجَهْدٍ مَّا تَبْلَغَنَّ *with some painstaking you will certainly accomplish it;* بِعَيْنٍ مَّا أَرَيَنَّكَ *with some eye I will assuredly see thee.*]

20. The particle can be placed before the imperative. D Consequently, when a prohibition is uttered, the jussive must be used; as اُمْكُثْ شَهْرَيْنِ وَلَا تَعْجَلْ فِى ٱلِٱخْتِلَافِ إِلَى ٱلْأَئِمَّةِ *remain two months, and be not in a haste to run from one 'imām to another;*

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* [This مَا is called مَا لِتَأْكِيدِ مَعْنَى ٱلشَّرْطِ *to strengthen the conditional meaning,* Bèiḍāwī on Ḳor'ān vii. 33. R. S. Sometimes إِمَّا is followed by a jussive, as إِمَّا تَأْتِنِى أُكْرِمْكَ *if thou come to me, I will treat thee with honour.* See an example § 152, *d*, rem.]

A فَلَا تَعْدِلِى بَيْنِى وَبَيْنَ مُغَمَّرٍ *do not then place me on a level with (compare me with) one who is inexperienced.*—The energetic forms of the imperative serve to increase its force; as بِٱللّٰهِ ٱضْرِبَنَّ *strike, by God!* تَعَلَّمَنْ أَنَّ طُولَ ٱلْعَيْشِ تَعْذِيبُ *learn that length of life is a punishment* or *torment* (تَعْذِيبُ in rhyme for تَعْذِيبٌ); اَلْكِبْرِيَآءُ لِرَبِّنَا صِفَةٌ لَهُ مَخْصُوصَةٌ فَتَجَنَّبْنَهَا وَٱتَّقِ *glory belongs to God (alone), as an attribute peculiar to Him; therefore keep thyself afar from it, and*
B *fear (Him).*

[REM. *a.* In verbs that signify *to go, to move* (ذَهَبَ, مَضَى, أَتَى, رَجَعَ, رَاحَ, قَامَ, etc.) the dual and the plural of the *first* person of our imperative are often replaced in Arabic by an imperative with بَآءُ ٱلتَّعْدِيَةِ (§ 56, rem. *d*), as اِمْضِ بِنَا to a man, اِمْضِى بِنَا to a woman, اِمْضِيَا بِنَا to two persons, اِمْضُوا بِنَا or اِمْضِينَ بِنَا to more, *let us go.* A modern manner of expressing the same thing is to employ
C the imperative of a verb signifying *to let*, as خَلِّينَا (خَلُّونَا) نَرُوح or دَعْنَا (دَعِينَا, دَعُونَا) نَرُوح (comp. Fleischer, *Kl. Schr.* ii. 636 *seq.*).

REM. *b.* The imperative of the verb كَانَ with the name of a person in the accusative is used to express one's guessing that the person whom one sees coming, or whom one meets with, is that individual, as كُنْ أَبَا ذَرٍّ *I presume that the person approaching is Abū Ḏarr;* كُنْ أَبَا زَيْدٍ *I guess that you are Abū Zèid.* (See the
D Gloss. on Ṭabarī.) D. G.]

3. *The Government of the Verb.*

21. The verb may govern either (*a*) the *accusative* of a noun, or (*b*) a *preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression.—This government is not restricted to the finite tenses of the verb, but extends to the nomen verbi or actionis, the nomina agentis and patientis, and other verbal substantives and adjectives,

whenever and in so far as these different kinds of nouns contain A somewhat of the conception or nature of the verb.—The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force.

(a) *The Accusative.*

22. The verb governs the *accusative* of the noun—which we may call the *determinative* case of the verb or the *adverbial* case (see Vol. i. § 364)—either B

(*a*) as an *objective complement* (determinans), i.e. as that which, by assigning its object, limits and restricts the act; or

(*b*) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Semitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental case.

23. Most *transitive* verbs take the objective complement in the C accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of significations, and different prepositions may sometimes be joined to the same verb with a difference of meaning; e.g. دَعَاهُ *he called him*, دَعَا لَهُ بِكَذَا *he prayed that he might receive something as a blessing*, دَعَا عَلَيْهِ *he cursed him**; [رَغِبَ فِى ٱلشَّىْءِ *he coveted the thing*, رَغِبَ عَنْهُ *he shunned it*]. In other cases a transitive verb may be construed indifferently with the accusative or D with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e.g. عَلِقَ *to adhere to, to attach oneself to*, and لَحِقَ *to adhere to, to overtake*, are construed indifferently with the accusative of the person or with

* [In دَعَا لَهُ *he blessed him* and دَعَا عَلَيْهِ *he cursed him*, the object ٱللّٰهَ has been omitted. The proper signification is *he prayed to God for him* and *against him*. D. G.]

A بِ and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e.g. فَرَغَ *to have finished, to have done with*, is construed with مِنْ, and اِحْتَاجَ *to have need of, to be in want of*, with إِلَى, whereas in modern Arabic both take the accusative.

REM. *a.* Transitive verbs are called by the Arab grammarians اَلْأَفْعَالُ ٱلْمُتَعَدِّيَةُ, and they designate by this name not only those
B verbs which govern their object in the accusative, but also those which connect themselves with it by means of a preposition. The former are distinguished as اَلْأَفْعَالُ ٱلْمُتَعَدِّيَةُ بِأَنْفُسِهَا *the verbs that pass on (to an object) through themselves* (and not by help of a preposition) and the latter as اَلْأَفْعَالُ ٱلْمُتَعَدِّيَةُ بِغَيْرِهَا *the verbs that pass on (to an object) through something else than themselves* (viz. بِحَرْفِ جَرٍّ *through a preposition*). For example, بَلَغَ *to reach, to arrive* (of a message, etc.), is a فِعْلٌ مُتَعَدٍّ بِنَفْسِهِ, because we say
C بَلَغَنِى ٱلْخَبَرُ *the news reached me;* but قَدَرَ *to have power, to be able*, is a فِعْلٌ مُتَعَدٍّ بِغَيْرِهِ, because it is construed with عَلَى, and we say قَدَرَ عَلَى شَىْءٍ *he was able to do something.*

REM. *b.* Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying *to*
D *come*, which are construed in Latin and English with prepositions, admit in Arabic also the accusative; as جَآءَنَا عَامِرٌ *'Āmir came to us;* إِنَّ ٱلْغُرَبَآءَ وَأَوْلَادَ ٱلْكُبَرَآءِ يَأْتُونَنِى مِنْ أَقْطَارِ ٱلْأَرْضِ *strangers and the sons of the great come to me from (all) quarters of the earth* (compare in Hebrew בָּא with the accusative, e.g. Ps. c. 4, Prov. ii. 19, Lament. i. 10). Hence these verbs have in Arabic a *personal passive*, so that we may say أُتِىَ بِشَىْءٍ *he was come to with a thing,*

i e. it was brought to him, the active construction being أَتَاهُ بِشَيْءٍ A
he came to him with a thing, i.e. he brought it to him.

[Rem. *c*. The place of the objective complement may be supplied by an entire sentence, as عَلِمْتُ أَنَّ زَيْدًا خَارِجٌ *I know that Zèid is going forth*. Comp. §§ 35, *b*, *β*, 78, 88, 114. It may not be superfluous to note here that the verb قَالَ *to say*, or a derivative thereof, is followed by إِنَّ if the saying to which that verb relates is repeated (حِكَايَةً), as وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ *and their* B
saying, Verily we have slain the Messiah: فَإِنْ قُلْتُمْ إِنَّا ظَلَمْنَا فَلَمْ نَكُنْ ظَلَمْنَا *and if ye say that we did wrong, (our answer is) we did no wrong* (*Ḥamāsa* 55): قُلْتُ إِنَّ زَيْدًا قَائِمٌ *I said, Verily Zèid is standing*. But when the following words explain what is said, أَنَّ must be used, as in the saying قَدْ قُلْتُ لَكَ كَلَامًا حَسَنًا أَنَّ أَبَاكَ شَرِيفٌ وَأَنَّكَ عَاقِلٌ *I have said to thee a good saying: that thy father is noble and that thou art intelligent*: أَوَّلُ مَا أَقُولُ أَنِّي أَحْمَدُ ٱللَّهَ C
the first word I speak is that I praise God. The conjunction أَنَّ is used also when قَالَ has the meaning of ظَنَّ *to think* (§ 24, rem. *c*) as مَتَى تَقُولُ أَنَّهُ مُنْطَلِقٌ *when dost thou think that he is going?* whereas مَتَى تَقُولُ إِنَّكَ ذَاهِبٌ would mean *when dost thou say that thou art going?*]

24. Many verbs take *two objective complements in the accusative*, either both of the person, or both of the thing, or the one of the D
person and the other of the thing.—These verbs form *two classes*, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate.—(*a*) To the *first* class belong all causatives of the second and fourth verbal forms (Vol. i. §§ 41 and 45), whose ground-form is transitive and governs an accusative: as also verbs that signify *to fill* or *satisfy, give, deprive, forbid, ask, entreat*, and the like, the most of which have

A likewise a causative meaning. For example: عَلَّمَهُ عِلْمَ ٱلْهَيْئَةِ *he taught him the science of astronomy;* زَوَّجْتُ زَيْدًا ٱبْنَةَ أَخِى *I gave Zèid my brother's daughter in marriage;* أَعْلَمَنِى ٱلْأَمْرَ *he informed me of the thing* (lit., *he made me know it*); مَلَأَ ٱلدَّلْوَ مَآءً *he filled the bucket with water;* أَشْبَعَهُ خُبْزًا *he let him eat as much bread as he could* (شَبِعَ خُبْزًا *he ate as much bread as he could*); أَطْعَمَهُ ٱلسَّيْفَ *he let him*

B *taste the sword* (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً *they gave Zèid poisoned wine to drink;* أَعْطَاهُ ٱلْكِتَابَ *he gave him the book;* رَزَقَهُ ٱللّٰهُ ٱلْعُمْرَ *God gave him his life;* وَقَّاهُ ٱللَّبَنَ *he gave him milk in abundance;* أَنْشَدَنِى شِعْرًا *he recited a poem to me;* وَعَدَنَا ٱللّٰهُ ٱلْحَيٰوةَ ٱلْأَبَدِيَّةَ *God has promised us everlasting life;* حَرَمَهُ ٱللّٰهُ بَرَكَةَ ٱلْعِلْمِ *God has deprived him of the blessing of learning;* قِنَا عَذَابَ ٱلنَّارِ

C *preserve us from the punishment of hell-fire* (قِ imperative of وَقَى, Vol. i. § 178); [أَسْتَغْفِرُ ٱللّٰهَ ذَنْبًا *ask pardon of God;* لَسْتُ مُحْصِيَهُ *I beg forgiveness of God for sins that I am not able to count* (comp. § 70, rem. *e*); أَمَرْتُكَ ٱلْخَيْرَ فَٱفْعَلْ مَا أُمِرْتَ بِهِ *I have enjoined thee (to do) the best; do what thou hast been ordered to do*].—(*b*) To the *second* class belong (α) verbs which mean *to make, appoint, call, name,* and the like; and (β) those verbs which are called by the

D Arab grammarians أَفْعَالُ ٱلْقُلُوبِ *verbs of the heart,* i.e. which signify an act that takes place in the mind, or أَفْعَالُ ٱلْيَقِينِ وَٱلشَّكِّ أَوِ ٱلرُّجْحَانِ *verbs of certainty and doubt* or *preponderance* (*of probability*), such as رَأَى *to see, think, know,* [أُرِىَ (pass. IV. of رَأَى) *to think, believe*], عَلِمَ *to know,* وَجَدَ *to find, perceive,* دَرَى *to know;* خَالَ *to think, imagine,* ظَنَّ *to think, believe,* حَسِبَ *to think, reckon, suppose,* زَعَمَ *to think, deem,* عَدَّ *to count, reckon,* حَجَا *to think, opine,* جَعَلَ *to believe, think,* تَوَهَّمَ *to imagine, fancy,* قَالَ in the sense of *to think,* and the im-

peratives تَعَلَّمْ *learn, know*, and هَبْ *suppose, think*. For example: A
(α) اَلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَاشًا *who hath made the earth a bed for you*;
وَٱتَّخَذَ ٱللّٰهُ إِبْرٰهِيمَ صَيَّرْتُ ٱلطِّينَ إِبْرِيقًا *I have made the clay (into) a jug*: وَٱتَّخَذَ ٱللّٰهُ إِبْرٰهِيمَ خَلِيلًا *and God took Abraham (for) a friend*: وَهَبَنِى ٱللّٰهُ فِدَاكَ *may God make me a ransom for thee!* فَرَدَّ شُعُورَهُنَّ ٱلسُّودَ بِيضًا *and it* (Fate or Fortune) *turned their black hair white*; دَعَوْتُهُ مُحَمَّدًا *I called him Muḥammad*; وَسَمَّيْتُهُ تَعْلِيمَ ٱلْمُتَعَلِّمِ طَرِيقَ ٱلتَّعَلُّمِ *and I named it* (my B book) *'The Instruction of the Learner in the Path of Learning'*;
(β) رَأَيْتُ أَحَقَّ ٱلْحَقِّ حَقَّ ٱلْمُعَلِّمِ *they indeed think it far off*: إِنَّهُمْ يَرَوْنَهُ بَعِيدًا *I think the duty we owe to a teacher the greatest of duties*; رَأَيْتُ ٱللّٰهَ أَكْبَرَ كُلِّ شَىْءٍ مُحَاوَلَةً *I know that God is the greatest of all in power of will*: [أَيْنَ تَرَى بِشْرًا جَالِسًا *where thinkest thou that Bišr is sitting?*]; عَلِمْتُكَ ٱلْبَاذِلَ ٱلْمَعْرُوفَ *I know that thou art liberal in the exercise of bounty*; وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ *and verily we* C *found most of them evil-doers*; وَجَدْتُهُ شَيْخًا حَلِيمًا *I found him a mild*, or *gentle, old man*; إِخَالُ زَيْدًا أَخَاكَ *I think Zèid is thy brother*; وَمَا أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً *and I do not think the hour (of judgment) is at hand*; حَسِبْتُ ٱلتُّقَى وَٱلْجُودَ خَيْرَ تِجَارَةٍ رَبَاحًا *I deemed piety and generosity the best merchandise in respect of profit*; وَلَا تَحْسِبَنَّ ٱلَّذِينَ قُتِلُوا فِى سَبِيلِ ٱللّٰهِ أَمْوَاتًا *and do not deem those dead* D *who have been slain on God's path* (i.e. fighting for their religion); فَلَا تَعْدُدِ ٱلْمَوْلَى شَرِيكَكَ فِى ٱلْغِنَى *do not then reckon the maulā* (or *client*) *a sharer with thee in* (*his time of*) *affluence*; قَدْ كُنْتُ أَحْجُو أَبَا عَمْرٍو أَخَا ثِقَةٍ *I supposed 'Abū 'Amr to be a trusty friend*; وَجَعَلُوا ٱلْمَلٰئِكَةَ ٱلَّذِينَ هُمْ عِبَادُ ٱلرَّحْمٰنِ إِنَاثًا *and they believe the angels, who are the servants of the Merciful, (to be) females*; جَعَلْتُهُ عَبْدًا فَشَتَمْتُهُ

A أَجُهَّالًا تَقُولُ بَنِي لُؤَيٍّ ; *I thought he was a slave, and so I abused him;* لَعَمْرُ أَبِيكَ أَمْ مُتَجَاهِلِينَا *by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so?* (in rhyme for مُتَجَاهِلِينَ) ; تَعَلَّمْ شِفَآءَ ٱلنَّفْسِ قَهْرَ عَدُوِّهَا *know that the healing of the soul is the conquering of its enemy;* فَقُلْتُ أَجِرْنِي أَبَا مَالِكٍ وَإِلَّا فَهَبْنِي ٱمْرَءًا هَالِكًا *and I said, Protect me, O 'Abū Mālik, and if not, deem me a lost man* (in rhyme for هَالِكًا) ; هَبْنِي لَكَ صَدِيقًا *suppose me a friend*
B *of thine.*

REM. *a.* Of the two objective complements, that which is the subject is called ٱلْمَفْعُولُ ٱلْأَوَّلُ *the first object*, and the other, or predicate, ٱلْمَفْعُولُ ٱلثَّانِي *the second object.*

REM. *b.* When verbs like رَأَى and وَجَدَ are mere أَفْعَالُ ٱلْحَسِّ or *verbs of sense*,—i.e. express nothing but acts of the external organs of sense,—they may still be connected with two accusatives, but the second accusative is no longer a مَفْعُولٌ ثَانٍ or *second object*,
C but a حَالٌ or *circumstantial accusative*, i.e. an accusative expressing a state or condition of the object in actual connection with those acts; e.g. رَأَيْتُكَ نَآئِمًا *I saw thee sleeping,* وَجَدْتُهُ مَرِيضًا *I found him sick* (in a state of sleep, of sickness*). In these and similar phrases رَأَى and وَجَدَ may often be translated by the very same words, whether they are أَفْعَالُ ٱلْقَلْبِ or أَفْعَالُ ٱلْحَسِّ ; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep,*
D *he was sick*, that is to say, the individual as the possessor of this quality.

REM. *c.* The above construction of قَالَ is usually restricted to the 2nd pers. sing. imperf. indic. in an interrogation, provided that

* [Instead of the predicative accusative the imperfect indicative may be used, as رَأَيْتُهُ يَفْعَلُ *I saw him do.* Comp. § 8, *e*, § 74, and also the perfect, as وَجَدْتُكَ فَعَلْتَ كَذَا *I found that you had done such and such a thing.*]

the interrogative particle is not separated from the verb by anything A
but a preposition with its complement or an object of the verb, as
in the example cited. We must not say أَأَنْتَ تَقُولُ عَمْرًا مُنْطَلِقًا, but
عَمْرٌو مُنْطَلِقٌ in the nominative. [Comp. § 23, rem. *c*.]

Rem. *d*. The fourth form of the أَفْعَالُ ٱلْقَلْبِ governs three
accusatives; e.g. يُرِيكُمْ أَعْمَالَكُمْ خَبِيثَةً *he will make you think your actions bad*; أَرَى ٱللّٰهُ ٱلنَّاسَ أَيُّوبَ صَابِرًا وَأَعْلَمَهُمْ إِيَّاهُ صِدِّيقًا *God has made men think Job patient and know him to be most veracious.* B
Similarly حَدَّثَ, خَبَّرَ or أَخْبَرَ, and نَبَّأَ or أَنْبَأَ, *to tell* or *inform*.

Rem. *e*. The أَفْعَالُ ٱلْقَلْبِ may also be construed so as to
exercise no grammatical influence upon the clause which is immediately dependent upon them. This happens (1) when the verb is inserted parenthetically, in which case, however, the accusative is preferable, as زَيْدًا ظَنَنْتُ جَاهِلًا, or زَيْدٌ ظَنَنْتُ جَاهِلٌ. *Zèid is, I think, a fool*; (2) when it is put at the end of the sentence, in which case the nominative is preferable, as زَيْدٌ صَادِقٌ ظَنَنْتُ, or C
زَيْدًا صَادِقًا ظَنَنْتُ, *Zèid is truthful, I think*: (3) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle لَ *truly*, as ظَنَنْتُ مَا زَيْدٌ صَادِقٌ *I think Zèid is not truthful*, مَا عَلِمْتُ أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو *I do not know whether Zèid is in thy house or 'Amr*, عَلِمْتُ أَيُّهُمْ أَبُوكَ *I know which of them is thy father*, ظَنَنْتُ لَزَيْدٌ قَائِمٌ *I think Zèid is standing up*. In the D
last example لَزَيْدٌ قَائِمٌ is virtually [عَلَى ٱلتَّقْدِيرِ, comp. Vol. i. § 310] in the accusative, for if another object be added, without the particle لَ being prefixed to it, it is put in the accusative, as ظَنَنْتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا *I think Zèid is standing up and 'Amr going away*.—In the first two cases the infinitive ظَنٌّ may be used in the accusative instead of the finite verb, as زَيْدٌ ظَنَّكَ ذَاهِبٌ *Zèid*

A *is, as thou thinkest, going away,* زَيْدٌ أَخُوكَ ظَنِّي, زَيْدٌ ظَنِّي مُقِيمٌ.— In modern Arabic the particle أَنَّ is interposed between the فِعْلُ ٱلْقَلْبِ and a dependent interrogative clause; as مَا عَلِمْتَ أَنَّ لَا بُدَّ أَنْ يُبَيَّنَ أَوَّلًا أَنَّ ٱلِٱسْمَ مَا هُوَ, لَمْ أَدْرِ أَنَّهُ مَتَى يَجِيءُ, أَيُّهُمْ جَاءَ *it must be first explained what the noun is.*

25. If the verbs of the two classes mentioned in § 24 are put B in the *passive* voice, one of the two accusatives becomes the nominative.—In the case of the *first* class, it is the accusative of the person; e.g. عُلِّمَ عِلْمَ ٱلْهَيْئَةِ *he was taught the science of astronomy;* أُطْعِمَ ٱلسَّيْفَ *he was made to taste the sword* (was stabbed with it); سُقِيَ ٱلْوَزِيرُ مَآءً مَسْمُومًا *the vizir was given poisoned water to drink,* or *poisoned water was given to the vizir to drink;* رُزِقَ ٱلْعُمْرَ *life was granted him;* أُنْشِدْتُ شِعْرًا لِغَيْرِهِ *a poem by another* (*author*) *was recited to me;* C حُرِمَ بَرَكَةَ ٱلْعِلْمِ *he was deprived of the blessing of learning.* Should it happen that both accusatives are accusatives of the person, that which is next to the verb becomes the nominative; as زُوِّجَ زَيْدٌ ٱبْنَةَ أَخِي *Zèid was given my brother's daughter in marriage* or *my brother's daughter was given in marriage to Zèid.* If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the D reverse; as مُلِئَتِ ٱلدَّلْوُ مَآءً *the bucket was filled with water.*—In the case of the *second* class, that accusative which is the subject of the other becomes the nominative; e.g. جُعِلَتْ لَكُمُ ٱلْأَرْضُ فِرَاشًا *the earth has been made a bed for you;* صُيِّرَ ٱلطِّينُ إِبْرِيقًا *the clay has been made into a jug;* حُسِبُوا أَمْوَاتًا زَيْدٌ مَظْنُونٌ شُجَاعًا *Zèid is thought brave;* *they are deemed dead;* دُرِيتَ ٱلْوَفِيَّ ٱلْعَهْدِ يَا عُرْوَ *thou art known as the faithful keeper of thy promise, O 'Orwa* (for يَا عُرْوَةُ).

Rem. *a.* As the verb أَتَى, *to come*, is construed with the A
accusative of the person (§ 23, rem. *b*), its fourth form (آتَى)
becomes doubly transitive, and takes an accusative both of the
person and of the thing; e.g. آتَى مُوسَى بَنِى إِسْرَآئِيلَ ٱلْكِتَابَ *Moses
brought the (holy) book to the children of Israel* (lit. *made it come to
them*). Now, as this accusative of the thing is the nearer object of
آتَى, we should expect it to become the nominative when the verb
passes into the passive (أُوتِىَ); but the reverse is the case, because
the person is of greater importance than the thing. We say B
therefore أُوتِىَ بَنُو إِسْرَآئِيلَ ٱلْكِتَابَ *the (holy) book was brought to
the children of Israel*, and not أُوتِىَ ٱلْكِتَابُ بَنِى إِسْرَآئِيلَ.

Rem. *b.* If the verb should happen to govern three accusatives
in the active voice (§ 24, rem. *d*), that which is next to the verb
becomes the nominative to the passive; e.g. أُعْلِمَ زَيْدٌ عَمْرًا قَادِمًا
Zèid was informed that 'Amr was approaching; وَكُنْتُ أُرَى زَيْدًا
كَمَا قِيلَ سَيِّدًا *and I used to think Zèid, as was (commonly) said,
a lord;* نُبِّئْتُ لَيْلَى بِٱلْعِرَاقِ مَرِيضَةً *I was told (that) Lèilā was sick* C
in ël-'Irāḳ; إِذَا أُخْبِرْتِنِى دَنِفًا *when thou art told (that) I am sick.*

26. All verbs, whether transitive or intransitive, active or passive,
may take their own abstract nouns (nomina verbi or infinitives, Vol. i.
§ 195), as also the deverbal nouns of the classes nomina vi[illegible]nd
nomina speciei (Vol. i. §§ 219, 220), as objective complements in [illegible]
accusative. This may be the case either when they have no other
objective complement or complements, or when they have one or
more; and the verbal noun may either stand alone, or it may be D
connected with an adjective or demonstrative pronoun, a noun or
pronoun in the genitive, or a descriptive or relative clause. For
example: ضَرَبَ ضَرْبًا lit. *he struck a striking,* نَامَ نَوْمًا *he slept a sleep,*
سَارَ سَيْرًا *he journeyed a journey;* ضُرِبَ ضَرْبًا lit. *he was struck (with)
a striking;* ضَرَبْتُهُ ضَرْبَةً وَضَرَبَنِى ضَرْبَتَيْنِ أَوْ ضَرَبَاتٍ *I struck him one
stroke, and he struck me two or more strokes;* ضَرَبَ زَيْدًا رَأْسَهُ ضَرْبًا

A lit. *he struck Zèid (as to) his head (with) a striking;* ضَرَبْتُهُ ضَرْبًا شَدِيدًا
or, omitting the nomen verbi, ضَرَبْتُهُ شَدِيدًا *I gave him a violent beating**; فَرِحَ فَرَحًا عَظِيمًا *he rejoiced (with) a great joy;* ضَمَّتْنِى إِلَى
مَشَى مِشْيَةً حَسَنَةً صَدْرِهَا ضَمًّا شَدِيدًا *she clasped me tightly to her breast;*
he walked (with) a graceful gait; ضَرَبَنِى هٰذَا ٱلضَّرْبَ *he beat me in this
manner*, lit. *(with) this beating;* يَحْفَظُونَ أَسْرَارَهُمْ هٰذَا ٱلْحِفْظَ *they*
B *keep their secrets (with) this keeping* (i.e. *so carefully*); ضَرَبَهُ ضَرْبَ
ٱلظَّالِمِ *he beat him as a cruel oppressor does*, or ضَرْبَ ٱلْمُؤَدِّبِ *as a
teacher does;* خَافَ خَوْفَ ٱلْجَبَانِ *he feared as a coward fears;* نَظَرْتُ
إِلَيْهِ نِظْرَةَ ٱلْغَضُوبِ *I looked at him (with) the look of an angry (man);*
إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا *when the earth shall quake (with) her quaking;*
ضَرَبَنِى ضَرْبًا أَوْجَعَنِى *he beat me so as to hurt me much*, lit. *he beat me
(with) a beating which pained me;* ضَرَبَنِى ٱلضَّرْبَ ٱلَّذِى لَا يَخْفَى عَلَيْكَ
C *he gave me a good beating, as you know well*, lit. *he beat me (with) the
beating which is not concealed from you.*—This objective complement,
which is called by the Arab grammarians ٱلْمَفْعُولُ ٱلْمُطْلَقُ, *the absolute
object*†, or ٱلْمَصْدَرُ (see Vol. i. § 195, rem.), is used in the two following
ways.

(*a*) When it stands alone and undefined (مُبْهَمٌ), it is employed
لِلتَّأْكِيدِ *for strengthening*, or لِلتَّعْظِيمِ *for magnifying*, i.e. to add
D greater force to the verb; e.g. عَدَّهُمْ عَدًّا *He hath numbered them
(with) a numbering* (i.e. *with an exact numbering*); إِذَا رُجَّتِ ٱلْأَرْضُ

* The undetermined object in such phrases as ضَرَبْتُهُ شَدِيدًا may, however, where the sense allows or requires it, assume a more definite meaning, and be viewed as an accusative of *time;* e.g. سَارُوا طَوِيلًا may be translated *they travelled a long time*, scil. زَمَانًا طَوِيلًا.

† Because it does not, like the object in a narrower sense, depend only upon a verb that governs one, two, or three accusatives in the active voice, or one or two accusatives in the passive.

A رَجًّا وَبُسَّتِ ٱلْجِبَالُ بَسًّا *when the earth shall be shaken (with) a shaking* (i.e. *shaken violently*), *and the mountains be crumbled (with) a crumbling* (i.e. *crumbled to dust*): وَٱسْتَكْبَرُوا ٱسْتِكْبَارًا *and they disdain (with) a disdaining* (i.e. *are haughtily disdainful*); رَضَّ عِظَامَهُ رَضًّا *he crushed his bones (with) a crushing* (i.e. *crushed them to pieces*). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

B Rem. *a*. For still greater emphasis the maṣdar may be repeated, as إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا *when the earth shall be crushed (with) crushing, crushing.*

[Rem. *b*. For the same purpose sometimes the maṣdar accompanied by a suffix referring to the logical subject is put in the nominative, as جَدَّ جِدُّهُ *he exerted himself strenuously* (properly *his energy exerted itself, became real exertion*): ضَلَّ ضَلَالُهُ *he was profoundly in error* (prop. *his error became error indeed*); بَعُدَ بُعْدُهُ C *he was very far off*; جُنَّ جُنُونُهَا *she became thoroughly mad*; جَاعَ جُوعُهُ *he had a vehement hunger*. We have a similar figure of speech in the phrases شَيْبٌ شَائِبٌ *intense whiteness of the hair*; شِعْرٌ شَاعِرٌ *excellent poetry*; لَيْلٌ لَائِلٌ *a very dark night*; مَوْتٌ مَائِتٌ *a violent death*; وَيْلٌ وَائِلٌ *a great woe*. D. G.]

Rem. *c*. A maṣdar of this kind cannot, of course, form a dual or plural, for the mere fact of its doing so brings it at once under a different head. ضَرَبَنِي ضَرْبَيْنِ can only mean *he beat me on two* D *different occasions*; and in general the dual or plural is only admissible in the case of a maṣdar used لِلنَّوْعِ (see the end of the section), when there is a difference of kinds, as سِرْتُ سَيْرَيْ زَيْدٍ ٱلْحَسَنَ وَٱلْقَبِيحَ *I went the two paces* (or *courses*) *of Zèid, the good and the bad*; أُحِبُّكَ حُبَّيْنِ حُبَّ ٱلْوِدَادِ وَحُبًّا لِأَنَّكَ أَهْلٌ لِذَاكَا *I love Thee (with) two kinds of love, (with) the love of affection, and (with) another love, because Thou art entitled thereto* (or *worthy thereof*).

A (*b*) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea by an addition which is commonly expressed in our family of languages by means of an adverb or a relative clause.

If the اَلْمَفْعُولُ اَلْمُطْلَقُ be a nomen vicis, it is used لِلتَّعْدَادِ *for enumeration;* and if it be a nomen speciei, or have an adjective, etc., connected with it, it is used لِلنَّوْعِ *to indicate the kind, for*
B *specification,* or لِلتَّبْيِينِ or لِلتَّمْيِيزِ *for distinction.*

REM. *a.* Instead of the nomen verbi of a particular finite verb, that of another form of the same verb, or of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as لَا تُقْدِمُونَ مُقَدَّمًا *ye do not advance boldly* (IV. and II.); اِقْتَتَلُوا قِتَالًا شَدِيدًا *they fought with one another* (VIII.) *a hard fight* (III.), وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا *and devote thyself* (V.) *to Him* (*with*) *an*
C (*exclusive*) *devotion* (II.), جَلَسَ قُعُودًا; تَوَضَّأَ وُضُوءًا, اِغْتَسَلَ غُسْلًا; أُعَذِّبُهُمْ عَذَابًا شَدِيدًا *I will chastise them* (*with*) *a sore chastisement,* أَحَبَّهُ مِقَةً; اِنْهَزَمُوا هَزِيمَةً شَنِيعَةً *they fled a shameful flight,* رَجَعَ اَلْقَهْقَرَى *he retired backwards,* أُحِبُّكَ حُبَّيْنِ (see above, *a*, rem. *c*), تَلُوذُ بِأَحْقِى نَهْشَلٍ مِنْ مُجَاشِعٍ عِيَاذَ ذَلِيلٍ; شَنِئَهُ بُغْضًا *thou hast recourse to Nahšal for protection from Moǧāši' as a weak man;* تَطَفَّلَ تَطْفِيلَةً *he was an intruder at the feast, uninvited.*—
D Sometimes a specificative term may be interposed, as فَلَا تَمِيلُوا كُلَّ اَلْمَيْلِ *do not incline wholly away* (from one of them), عَرَفْتُهُ بَعْضَ اَلْمَعْرِفَةِ *I knew it in part,* جَلَدْتُهُ ثَلَاثَ جَلَدَاتٍ *I gave him three whippings,* جَلَسْتُ أَحْسَنَ اَلْجُلُوسِ *I sat most comfortably;* or the maṣdar may be omitted, and its place supplied by another word, as ضَرَبْتُهُ ثَلْثَ جَلَدَاتٍ), جَلَدْتُهُ ثَلْثًا (for ضَرَبْتُهُ سَوْطًا *I beat him* (*with*) *a whip* (for ضَرْبَ سَوْطٍ).

Rem. *b.* The accusative of the nomen verbi remains, as we have seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, when there is no other subject, provided that it is qualified or specialised by some other word (an adjective or a substantive in the genitive), as سِيرَ سَيْرٌ طَوِيلٌ. ضُرِبَ ضَرْبٌ شَدِيدٌ. سِيرَ سَيْرُ ٱلْبَرِيدِ. and not merely سِيرَ سَيْرٌ. ضُرِبَ ضَرْبٌ. A

27. It has been mentioned above (§ 21), that the nomina verbi derived from verbs which govern an objective complement in the accusative, may be construed in the same way as the finite verbs themselves. We shall here enter into some further details on this point. B

(*a*) If only the objective complement of the act (and not likewise its subject) be expressed, it is put after the nomen actionis in the genitive*; unless it be separated from the nomen actionis by one or more words, in which case it is put in the accusative, because the genitive can never be divided from the word that governs it. For example: مَنَعَهُمْ مِنْ قَوْلِ ٱلْحَقِّ *he hindered them from saying what was right;* لَا يَسْأَمُ ٱلْإِنْسَانُ مِنْ دُعَآءِ ٱلْخَيْرِ *a human being is never weary of praying for weal;* أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا *or to feed in a day of famine an orphan;* بِضَرْبٍ بِٱلسُّيُوفِ رُءُوسَ قَوْمٍ *by cutting off with swords the heads of some people.* In like manner, the object is put in the accusative, when the nomen actionis is defined by the article, because a noun, when so defined, cannot take a genitive after it; as ضَعِيفُ ٱلنِّكَايَةِ أَعْدَآءَهُ *feeble in harming his enemies;* فَلَمْ أَنْكُلْ عَنِ ٱلضَّرْبِ مِسْمَعًا *and I did not desist from striking Misma'.* C D

Rem. If there be two or more objective complements, they are usually all put in the genitive; but sometimes only the first is put

* This is called the objective genitive, to distinguish it from the subjective genitive or that which designates the subject of the act.

A in the genitive and the others in the accusative, as كَرِهْتُ أَكْلَ ٱلْخُبْزِ وَٱللَّحْمَ *I am sick of eating bread and meat*, for وَٱللَّحْمِ; قَدْ كُنْتُ دَايَنْتُ بِهَا حَسَّانَا مَخَافَةَ ٱلْإِفْلَاسِ وَٱللَّيَّانَا *I had taken her in lieu of my debt from Ḥassān, for fear of (his) becoming poor and delaying payment*, where وَٱللَّيَّانَا is in rhyme for وَٱللَّيَّانَ, instead of وَٱللَّيَّانِ.

(*b*) If both the subject and the objective complement of the act be expressed, three constructions are permitted. (*a*) The subject may
B be put in the genitive, and the objective complement in the accusative; as كَانَ قَتْلُ ٱلْخَلِيفَةِ جَعْفَرًا فِى هٰذِهِ ٱلسَّنَةِ *in this year the chalif put Ǵa'far to death* (lit. *the chalif's killing Ǵ. was in this year*); فَٱذْكُرُوا ٱللّٰهَ كَذِكْرِكُمْ آبَاءَكُمْ *then remember God as ye remember your fathers;* بَاكِيًا لِضَرْبِ ٱلْمُؤَدِّبِ إِيَّاهُ *crying because of the tutor's having beaten him;* مَا ظَهَرَ مِنْ كُفْرِكَ ٱلنِّعْمَةَ عِنْدَكَ *what is apparent of thy*
C *ingratitude for favours bestowed upon thee;* فَقَالَ الفَرَزْدَقُ يَذْكُرُ تَفْضِيلَ ٱلْأَخْطَلِ إِيَّاهُ *el-Farazdaḳ said, mentioning how el-Aḫṭal preferred him;* لِمَا كَانَ مِنْ إِهْلَاكِ قُتَيْبَةَ بْنِ مُسْلِمٍ ٱلْبَاهِلِيِّ كَتَبَتَهُمْ وَقَتْلِهِ هَرَابِذَتَهُمْ وَإِحْرَاقِهِ كُتُبَهُمْ وَصُحُفَهُمْ *because of Ḳotèiba 'ibn Muslim el-Bāhilī's killing their writers, and massacring their priests, and burning their books and writings.* (*β*) The objective complement may be put in the genitive and the subject in the nominative;
D as سَفَتْهُمْ رِيحُ ٱلْفَنَاءِ سَفْىَ ٱلرِّمَالِ يَدُ ٱلدَّبُورِ *the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands;* تَنْفِى يَدَاهَا ٱلْحَصَى فِى كُلِّ هَاجِرَةٍ نَفْىَ ٱلدَّرَاهِمِ تَنْقَادُ ٱلصَّيَارِيفِ *her fore-feet scatter the gravel every midday, as the money-changers scatter the dirhams whilst selecting them;* لَزُومَ مَا عَلِمْتُ بِبَابِ دَارِى لُزُومَ ٱلْكَهْفِ أَصْحَابُ ٱلرَّقِيمِ *fixed at the door of my house, as long as I know, as the Companions of ar-Raḳīm* (the Seven

Sleepers) *kept to the cave;* مَنَعَ ٱلنَّاسَ كَافَّةً مِنْ مُخَاطَبَتِهِ أَحَدٌ بِسَيِّدِنَا A *he gave orders to the entire people against any one's addressing him by the title of "our Lord."* (γ) The subject may be put in the nominative and the objective complement in the accusative; as عَجِبْتُ مِنْ ضَرْبٍ زَيْدٌ عَمْرًا, or مِنْ ضَرْبِ عَمْرًا زَيْدٌ, *I wonder at Zèid's beating 'Amr;* بَلَغَنِى ٱلْقَتْلُ مَحْمُودٌ أَخَاهُ *I have heard that Maḥmūd has murdered his brother;* بَلَغَنِى تَطْلِيقُ ٱلْيَوْمِ زَيْدٌ هِنْدًا *I have heard that Zèid has today divorced Hind;* أَعْجَبَنِى ٱنْتِظَارُ يَوْمِ ٱلْجُمْعَةِ مُحَمَّدٌ عَمْرًا *I am* B *surprised at Muḥammad's expecting 'Amr on Friday.* The first of these three constructions is the most usual. The second is not uncommon, especially when the objective complement is a pronoun. The third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

Rem. *a.* If an adjective be annexed to the subject in the C genitive, it is also usually put in the genitive, but the nominative is admissible; as عَجِبْتُ مِنْ قِيَامِ زَيْدٍ ٱلظَّرِيفِ, or وَهَاجَهَا ٱلظَّرِيفُ; طَلَبَ ٱلْمُعَقِّبِ حَقَّهُ ٱلْمَظْلُومُ *and pressed her, as the seeker after his due, who is defrauded, presses (his debtor)*, instead of طَلَبَ ٱلْمُعَقِّبِ ٱلْمَظْلُومِ حَقَّهُ.

Rem. *b.* If both the subject and the objective complement be pronouns, they may both be suffixed to the nomen actionis; e.g. D حُبِّيهِ عَلَّمَنِى ٱلتَّنَسُّكَ *my love of him has taught me to be religious.* Here the suffix of the first person is the subject, and that of the third person the accusative*.

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* حُبٌّ is, strictly speaking, an اِسْمُ مَصْدَرٍ, and not an actual مَصْدَرٌ (see § 26): but it is used, instead of إِحْبَابٌ, as the *maṣdar* of أَحَبَّ (IV. of حَبَّ) *to love*, [as بُغْضٌ for إِبْغَاضٌ, *maṣdar* of أَبْغَضَ *to hate*]. See rem. *c*.

A REM. *c.* Not only the nomina actionis, but also those nouns which are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: أُسَلَيْمُ إِنَّ مُصَابَكُمْ رَجُلًا أَهْدَى ٱلسَّلَامَ تَحِيَّةً ظُلْمُ *O Sulèim, verily your afflicting a man, who has given the salām as a salutation, is (an act of) tyranny* (إِصَابَةٌ = مُصَابٌ); بِعِشْرَتِكَ ٱلْكِرَامَ تُعَدُّ مِنْهُمْ *through thy associating with the noble, thou wilt be reckoned one of*

B *them* (مُعَاشَرَةٌ = عِشْرَةٌ); مِنْ قُبْلَةِ ٱلرَّجُلِ زَوْجَتَهُ ٱلْوُضُوءُ *ablution is (rendered necessary) by a man's kissing his wife* (تَقْبِيلٌ = قُبْلَةٌ); فَتَذَكَّرُوا لَطْمَةَ البَكْرِيِّ ٱلْقُرَشِيَّ *and remember how the Bèkrite slapped the Ḳorèishite* (لَطْمَةٌ the nomen vicis); [فَإِنَّ كَلَامِيهَا شِفَآءٌ لِمَا بِيَا *for to speak with her is a remedy for my suffering*]; وَبَعْدَ عَطَآئِكَ ٱلْمِائَةَ ٱلرِّتَاعَا *and after thy giving the hundred grazing (camels)* (إِعْطَآءٌ = عَطَآءٌ; ٱلرِّتَاعَا in rhyme for ٱلرِّتَاعَ); ٱنْظُرْ إِلَى طَاعَةِ هٰذَا

C ٱلْوَلَدِ أَمْرَ ٱللّٰهِ *observe this child's obedience to the command of God* (إِطَاعَةٌ = طَاعَةٌ); وَعِيدُ ٱلْحُبَارَى ٱلصَّقْرَ *the bustard's threatening the falcon* (إِيعَادٌ = وَعِيدٌ); أَحَادِيثُ ٱلضَّبُعِ ٱسْتَهَا *what the hyæna tells to its* —— (تَحْدِيثَاتٌ = أَحَادِيثُ); تَرَكْتُهُ بِمَلَاحِسِ ٱلْبَقَرِ أَوْلَادَهَا *I have left him* (or *it*) *where the wild cattle lick their young* (i.e. in some lonely or desert spot, I know not where), = بِحَيْثُ يَلْحَسُ ٱلْبَقَرُ أَوْلَادَهَا.

D REM. *d.* What has been said of the nomina actionis of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: تَعْلِيمُ ٱلْمُتَعَلِّمِ طَرِيقَ ٱلتَّعَلُّمِ *the instruction of the learner in the path of learning;* مَا أَسْدَاهُ إِلَيْهِ مِنْ تَوْلِيَتِهِ إِيَّاهُ ٱلْعِرَاقَ *the favour which he conferred upon him by his appointing him governor of el-'Irāḳ;* إِنَّ ٱلنَّاسَ كَرِهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا خُبْزًا

مَسْمُومًا *the people condemned Muḥammad's giving 'Amr poisoned bread to eat.* A

Rem. *e.* The complement in the genitive may also be expressed, when it represents the subject of the act, by مِنْ: when it represents the object, by لِ (see § 29); and when it indicates time or place, by فِى; e.g. حُبِّيهِ, in rem. *b*, by اَلْحُبُّ (ٱلْحَاصِلُ) مِنِّى لَهُ *the love (which accrues) from me to him*; سَقْىَ ٱلرِّمَالِ يَدُ ٱلدَّبُورِ, in § 27, *b*, *β*, by اَلسَّقْىَ مِنْ يَدِ ٱلدَّبُورِ لِلرِّمَالِ: and اِنْتِظَارُ يَوْمِ ٱلْجُمْعَةِ, ibid., *γ*, by اَلِٱنْتِظَارُ فِى يَوْمِ ٱلْجُمْعَةِ. B

28. In the case of verbs which govern their objective complement by means of a preposition, the nomen actionis retains that preposition: e.g. مَا لِى قُدْرَةٌ عَلَى ذٰلِكَ *I have no power to do this*, from قَدَرْتُ عَلَيْهِ: مَا حَاجَتُكَ إِلَيْهِ *I have no wish for it*, from رَغِبْتُ فِيهِ; مَا لِى فِيهِ رَغْبَةٌ *what need hast thou of it?* from اِحْتَجْتَ إِلَيْهِ.—The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e.g. تَوْفِيقُ ٱلْإِنْسَانِ لِلطَّاعَةِ *man's being helped (by God) to obey (Him)*. Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e.g. مَيْلُ ٱلْإِسْلَامِ *inclination (of the mind) towards el-'Islām*, for اَلْمَيْلُ إِلَى ٱلْإِسْلَامِ. C

29. The nomen actionis often takes its objective complement not in the accusative but in the genitive with لِ, in which case this preposition is used as an outward exponent of the relation that subsists between the nomen verbi and its object. Hence the Arab grammarians rightly call it اَللَّامُ لِتَقْوِيَةِ ٱلْعَامِلِ *the lām that strengthens the regent* (the nomen actionis or the verbal power which it possesses): for, since the verbal force which dwells in the nomen actionis is less than that in the finite verb, the language helps the former to exercise its D

A influence upon its object by annexing to it a preposition expressing the direction of the action towards the object. This construction with لِ is used in the following cases.

(*a*) When the nomen actionis immediately precedes the object and is undefined (see § 27, *a*); as مِنْ غَيْرِ تَأَمُّلٍ لِخَطَآئِهِ وَصَوَابِهِ *without considering what was false and what true in it,* instead of خَطَآءَهُ وَصَوَابَهُ. This is especially the case when the nomen actionis
B is in the adverbial accusative (see § 44); as أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِى *I stand up in his presence to shew respect to my teacher;* إِنَّمَا قَالَ ذٰلِكَ أَمْسَكَ عَنْهُمُ ٱنْتِظَارًا إِكْرَامًا لَهُ *he said this only to do him honour;* لِلْمُهَاجِرِينَ *he refrained from (attacking) them, awaiting the Muhāǧirūn;* وَٱلَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلّٰهِ *but those who believe are stronger in love of God.*

(*b*) When the nomen actionis immediately precedes the object,
C and is defined by the article (see § 27, *a*); as تَرْكُ ٱلْمُطَالَبَةِ لِلنَّاسِ *giving up pursuing the people;* لَمَّا ٱجْتَمَعَتْ غَطَفَانُ عَلَى ٱلْمُطَابَقَةِ لِطُلَيْحَةَ *after (the tribe of) Ġaṭafān had agreed to take the part of Ṭolèiḥa.*

(*c*) When the genitive of the subject is interposed between the nomen actionis and the object (see § 27, *b*); as فَبَقِىَ أَنَّ تَسْخِينَ ٱلشَّمْسِ لِلْأَرْضِ إِنَّمَا هُوَ عَلَى سَبِيلِ ٱلْإِضَآءَةِ
D *it results, therefore, that the sun warms the earth in no other way than by his light* (lit. *that the sun's warming the earth is only by the way of his light*), for اَلْأَرْضَ; لِمُطَالَبَةِ أَعْدَآئِى لِى *because of my enemies' persecuting me,* for إِيَّاىَ; رُؤْيَتُهُ لِلّٰهِ *his seeing God;* تَبْلِيغِى لَكَ إِلَى مُنَاكَ *my enabling you to attain your wishes;* ٱنْظُرْ إِلَى هٰذِهِ ٱلْوَالِدَةِ ٱلشَّفِيقَةِ ٱلرَّحِيمَةِ وَإِطَاعَتِهَا لِأَمْرِ ٱللّٰهِ *observe this mother, affectionate and loving, and her obedience to the command of God.*

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It may also be extended to other verbal nouns of similar force and A
signification (see § 27, *b*, rem. *c*); as نَزَلَ إِلَى مَصَارِعِ أَصْحَابِهِ وَمَقْتَلِ
أَهْلِ هَمَذَانَ لِٱبْنِ أُخْتِهِ *he went down to the places where his comrades had fallen, and to the spot where the people of Hamadān had killed his sister's son;* [إِلَّا أَنَّ فُتُوحَ ٱلْمَأْمُونِ وَعَبْدِ ٱلْمَلِكِ كَانَتْ لِمَنْ قَصَدَ
إِلَى مُلْكِهِمَا *but the victories of el-Ma'mūn and 'Abd el-Malik were gained over those who aimed at their sovereignty*].

In such clauses the choice between the older and closer construction B
with the accusative, and the later and looser with the preposition, is left in most cases to the taste and judgment of the writer.

Rem. *a*. In more modern Arabic إِلَى is often used لِتَقْوِيَةِ ٱلْعَامِلِ
instead of لِ; as رَدِّى إِلَى ٱدِّكَارِى إِيَّاهُ *my bearing him in mind;* ٱلْجَوَابِ *my returning an answer.*

Rem. *b*. This use of لِ to designate the objective complement of the verb is common in Aramaic, rare in Hebrew and Æthiopic C
(see Dillmann's Gr., § 179). See § 31, rem.

30. The nomina agentis or participles, which hold a middle position between the verb and the noun, and partake of the force of both, may, like the nomina verbi, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

(*a*) If the nomen agentis has but *one* objective complement, this may be put either in the accusative or in the genitive; as سَارِعُوا إِلَى D
جَنَّةٍ أُعِدَّتْ لِلْمُتَّقِينَ وَٱلْكَاظِمِينَ ٱلْغَيْظَ *vie with one another in hastening to a garden (Paradise), which is prepared for the God-fearing and those who restrain their wrath;* وَٱلْمُؤْتُونَ ٱلزَّكٰوةَ *and those who pay the poor-rate;* ٱلْقَاطِنَاتُ ٱلْبَيْتَ غَيْرَ ٱلرِّيَمِ أَوَالِفَ مَكَّةَ مِنْ وُرْقِ ٱلْحَمِى *the slate-coloured pigeons* (ٱلْحَمِى by poetic license for ٱلْحَمَامِ) *which inhabit the sacred House* (i.e. the Ka'ba), *never quitting it* (*and*)

A *domiciled in Mèkka* (أَوَالِفًا for أَوَالِفَ); هَدْيًا بَالِغَ ٱلْكَعْبَةِ *an offering coming*, or (*actually*) *brought, to the Ka'ba*; طُلَّابُ ٱلْعِلْمِ *seekers after knowledge*; كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ *every soul is a taster of death* (*tastes* or *shall taste death*); رَبَّنَا إِنَّكَ جَامِعُ ٱلنَّاسِ *our Lord! Thou wilt be an assembler of* (*wilt assemble*) *mankind*; ٱلَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ *who think that they shall be meeters of* (*shall meet*) *their Lord*; إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ *verily the death from which ye*

B *flee, will surely be your meeter* (*will surely meet you*).—The nomina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the *imperfect* (ٱلْمُضَارِعُ, historical imperfect, present, future). As the genitive connection is in this case غَيْرُ ٱلْحَقِيقِيَّةِ, improper or representative (see § 75, rem.), the governing word may be defined by the article: قَاتِلُ ٱلنَّاسِ, or

C قَاتِلُ ٱلنَّاسَ, *one who kills people*; ٱلْقَاتِلُ ٱلنَّاسِ, or ٱلْقَاتِلُ ٱلنَّاسَ, *he who kills people* = ٱلَّذِى يَقْتُلُ; as, according to another reading, كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتَ (see above); ٱلْوَاهِبِ ٱلْمِائَةَ ٱلْهِجَانِ *of him who gives a hundred fine white* (*camels*); وَٱلْمُقِيمِى ٱلصَّلٰوةِ *and those who perform the* (*prescribed*) *prayers*; أَلَا أَيُّهَا ٱلْبَاغِى ٱلْبِرَازَ تَقَرَّبَنْ *O thou that desirest single combat, draw nigh.* When, on the contrary, the nomina

D agentis of directly transitive verbs have the meaning of the *perfect* (perfect, pluperfect, aorist, and future-perfect), they approach more nearly to the nature of the noun that springs from them (as كَاتِبٌ, *writing, a writer*), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is حَقِيقِيَّةٌ, proper or real (see § 75, rem.), the governing word cannot be defined by the article: قَاتِلُ ٱلنَّاسِ (and not ٱلْقَاتِلُ ٱلنَّاسِ or ٱلْقَاتِلُ ٱلنَّاسَ) *one who killed, has killed, had killed,* or *shall have killed people,* =

A فَاطِرُ ٱلسَّمٰوَاتِ : as ٱلَّذِى يَكُونُ قَتَلَ, or ٱلَّذِى كَانَ قَتَلَ, or ٱلَّذِى قَتَلَ, وَٱلْأَرْضِ *the Creator of* (or *He who has created*) *the heavens and the earth.* The same remarks naturally apply, when the genitive is a pronominal suffix instead of a separate substantive : أَحَدٌ يَلُومُنِى = لَآئِمِى *one who reproaches me,* and ٱلَّذِى يَلُومُنِى = ٱللَّآئِمِى *he who reproaches me,* as أَيُّهَا ٱلشَّاتِمِى لِتُحْسَبَ مِثْلِى *O thou who revilest me, in order that thou mayest be thought my equal;* but *he who reproached* or *has reproached me,* ٱلَّذِى لَامَنِى, is لَآئِمِى, not ٱللَّآئِمِى.—If the nomen agentis be B undefined, it governs the accusative only in the following cases. (α) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see § 44) ; e.g. إِنَّ زَيْدًا ضَارِبٌ عَمْرًا, or زَيْدٌ ضَارِبٌ عَمْرًا. *Zèid is beating* (or *will beat*) *'Amr;* زَيْدٌ ضَارِبٌ أَبُوهُ أَخًا لِى *Zèid's father* (lit. *Zèid, his father*) *is beating* (or *will beat*) *a brother of mine;* مَرَرْتُ بِفَارِسٍ طَالِبٍ ثَأْرَ أَبِيهِ C *I passed by a horseman* (*who was*) *seeking revenge for* (*the murder of*) *his father;* كَمْ مَالِئٍ عَيْنَيْهِ مِنْ شَىْءٍ غَيْرِهِ *how many a one fills* (or *sates*) *his eyes with what belongs to others,* = كَمْ شَخْصٍ مَالِئٍ : كَنَاطِحٍ صَخْرَةً يَوْمًا لِيُوهِيَهَا *like a buck which was one day butting a rock to break it,* = كَوَعِلٍ نَاطِحٍ : جَآءَنِى عَمْرٌو طَالِبًا أَدَبًا *'Amr came to me seeking instruction.* (β) After an interrogative or negative particle, when it is the attribute of a pre- D ceding or (less usually) following subject ; e.g. هَلْ مُكْرِمٌ أَنْتَ زَيْدًا *wilt thou treat Zèid with respect?* أَمُنْجِزٌ أَنْتُمْ وَعْدًا وَثِقْتُ بِهِ *will ye fulfil a promise on which I relied?* مَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ *thou dost not follow* (or *adopt*) *their kibla;* مَا مُجِيرٌ أَحَدٌ عَدُوَّ أَحِبَّآئِهِ *no one gives protection to the enemy of his friends.* (γ) After an interjection (see § 38), as the predicate of a suppressed subject ; e.g. يَا طَالِعًا جَبَلًا

A يَا صَارِفًا عَنِّى ٱلْمَوَدَّةَ ; يَا رَجُلًا طَالِعًا *O (thou who art) climbing a hill! - O (thou who art) turning away from me (thy) love!*

REM. *a.* The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e.g. اَلضَّارِبُ ٱلْعَبْدِ *he who beats the slave;* اَلضَّارِبُ رَأْسِ ٱلْعَبْدِ *he who beats the slave on the head*

B (lit., *beats the head of the slave*); but we cannot say اَلضَّارِبُ عَبْدٍ nor اَلضَّارِبُ زَيْدٍ, nor even اَلضَّارِبُ عَبْدِ زَيْدٍ or اَلضَّارِبُ عَبْدِهِ. The reason of this seems to be that a certain equipoise may be preserved between the governing word, اَلْمُضَافُ, and the governed word, اَلْمُضَافُ إِلَيْهِ. On the other hand, the article may be prefixed to the dual or the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the

C rejection of the terminations نِ and نَ (Vol. i. § 315, *b*, *c*), اَلْمُضَافُ and اَلْمُضَافُ إِلَيْهِ become more closely connected, and grow, as it were, into one word, like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say اَلضَّارِبِى عَبْدِهِ, اَلضَّارِبُو عَبْدِ زَيْدٍ, اَلضَّارِبَىْ زَيْدٍ, اَلضَّارِبَا عَبْدٍ, as well as اَلضَّارِبِينَ عَبْدَهُ, اَلضَّارِبُونَ عَبْدَ زَيْدٍ, اَلضَّارِبَيْنِ زَيْدًا, اَلضَّارِبَانِ عَبْدًا; إِنْ يَغْنَيَا عَنِّىَ ٱلْمُسْتَوْطِنَا عَدَنٍ

D *if the two who reside at 'Adèn can dispense with me* (or *do without me*); اَلشَّاتِمَىْ عِرْضِى وَلَمْ أَشْتِمْهُمَا *the two who revile my character, without my having reviled them;* اَلْمُسْتَقِلُّو كَثِيرِ مَا وَهَبُوا *those who deem small the great* (*sums*) *they have given away.* There is even a third form of expression admissible, arising out of a combination of these two, viz. اَلضَّارِبَا عَبْدًا, اَلضَّارِبِى عَبْدَهُ, اَلضَّارِبُو عَبْدَ زَيْدٍ, اَلضَّارِبَىْ زَيْدًا, in which the rejection of the terminations نِ and نَ serves only to indicate the close logical connection, as in the phrase جَآءَ ٱلْأَمِيرُ ٱلْقَاتِلَا أَخَوَاهُ مُحَمَّدًا *the 'amīr came, whose two brothers killed Muḥammad*, in which

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another substantive (أَخَوَاهُ) is actually inserted, as the subject, A between the nomen agentis in the dual (اَلْقَاتِلَا) and its object (مُحَمَّدًا).—When a pronoun is annexed as object to the dual or pluralis sanus masc. of a nomen agentis which is defined by the article, three forms of expression are likewise admissible; viz. (1) اَلضَّارِبُونَ إِيَّاهُ, اَلضَّارِبَاهُ, اَلضَّارِبُوهُ; (2) اَلضَّارِبَانِ لَهُ or اَلضَّارِبَانِ إِيَّاهُ or اَلضَّارِبُونَ لَهُ; and (3) اَلضَّارِبُونَهُ, اَلضَّارِبَانِهِ. In the last case, the pronoun, though apparently a nominal suffix in the genitive, is in reality a verbal suffix in the accusative; and even in the first case, B the Arabs regard the pronominal object as an accusative, and not as a genitive, using نِى instead of ـِى for the 1st pers. sing.; e.g. لَيْسَ ٱلْمُوَافِينِى لِيُرْفَدَ خَائِبًا *he who comes to me to obtain a gift is not disappointed;* وَلَيْسَ بِمُعْيِينِى *and he is not too heavy a burden for me;* هُمُ ٱلْآمِرُونَ ٱلْخَيْرَ وَٱلْفَاعِلُونَهُ *it is they who order what is right, and who do it themselves**.

Rem. *b*. When the nomen agentis is followed by two or more objects connected by وَ or أَوْ, it not rarely happens that the first C alone is put in the genitive, and the others in the accusative, the nominal force of the nomen agentis passing, because of the distance of the complements, into the verbal; as جَاعِلُ ٱللَّيْلِ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا *He who appoints the night for rest, and the sun and moon for the reckoning (of time)*; اَلْوَاهِبِ ٱلْمِائَةِ الهِجَانِ وَعَبْدَهَا *of him who gives a hundred fine white (camels) and their attendant* (either وَعَبْدَهَا or وَعَبْدَهَا): هَلْ أَنْتَ بَاعِثُ دِينَارٍ لِحَاجَتِنَا أَوْ عَبْدَ رَبِّ *wilt thou send Dīnār for our need (to our help) or ʿAbd-Rabb?* D

(*b*) If the nomen agentis be derived from a verb which governs two or three objective complements (§§ 24, 25), it takes the first either in the accusative (which is by far the more usual) or in the genitive, and the others in the accusative; as أَنَا كَاسٍ زَيْدًا ثَوْبًا فَاخِرًا

* [El-Mubarrad, *Kāmil*, 205, l. 16—206, l. 9 speaks of this verse as spurious, and says that such an annexion is not allowed even by poetical license. R. S.]

A *I will dress Zèid in a splendid robe;* أَنَا مُعْطِى زَيْدٍ دِرْهَمًا, or مُعْطِى دِرْهَمٍ زَيْدًا, *I will give Zèid a dirham;* هَلْ أَنْتَ ظَانٌّ عَمْرًا عَاقِلًا, or هٰذَا مُعْلِمُ زَيْدٍ عَمْرًا ظَانُّ عَمْرٍو عَاقِلًا, *dost thou think 'Amr intelligent?* مُنْطَلِقًا *this (man) informs Zèid that 'Amr is going away.*

REM. *a.* If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e.g. مُعْطِيكَهُ *he who gives it to you;* مُطْعِمُنِيهَا *he who*
B *gives me it to eat.* [Comp. Vol. i. § 187.]

REM. *b.* The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive; e.g. وَسِوَاكَ مَانِعُ فَضْلَهُ ٱلْمُحْتَاجِ *whilst others than thou withhold their benefits from the needy;* فَلَا تَحْسِبَنَّ ٱللّٰهَ مُخْلِفَ وَعْدَهُ رُسُلِهِ *think not then that God will fail to keep His promise to His apostles.* In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word
C ٱلْمُحْتَاجِ into the rhyme; in the latter, which is taken from the Ḳor'ān, xiv. 48, the preferable reading is مُخْلِفَ وَعْدِهِ رُسُلَهُ.

31. What has been said in § 29 regarding the use of the preposition لِ after nomina verbi is equally applicable to nomina agentis. (*a*) لِ is used when the nomen agentis immediately precedes the object and is undefined; as مُعْجِبٌ لَكَ *making thee wonder;* وَهِىَ مُجَانِبَةٌ لَهُ
D *whilst she was avoiding him* (in which example the undefined nomen agentis is the predicate of a جُمْلَةٌ حَالِيَّةٌ or circumstantial clause [§ 183]; وَٱلْحِيلَةُ لَا تَجُوزُ إِلَّا إِذَا كَانَ ٱلْخَصْمُ مُتَعَنِّتًا لَا طَالِبًا لِلْحَقِّ *and artifice is not allowable* (in argument), *except when the opponent is a disputatious sophist, and not a seeker after the truth.* This is especially the case when the nomen agentis is in the adverbial accusative [§ 44, *c*]; as وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ *and believe in what I have sent down, confirming that which is with you* (the

Scriptures which ye have already received) : نَزَلَ عَلَى ٱلْمَدِينَةِ مُحَاصِرًا A
وَكَفَى بِلَذَّةِ ٱلْعِلْمِ دَاعِيًا وَبَاعِثًا لَهَا *he halted before the city to besiege it ; the sweetness of knowledge is a sufficient inducement and incentive to the intelligent.* (*b*) لِ is also used when the nomen agentis immediately precedes the object, and is defined by the article ; as ٱلْحَافِظُونَ لِحُدُودِ ٱللّٰهِ *those who keep the ordinances of God ;* ٱلْمُفَسِّرُونَ أَقْوَى ٱلْأَسْبَابِ ٱلْجَالِبَةِ B
لِهٰذِهِ ٱلْأَنْبِيَاتِ *the expounders of these verses ;* لِلرِّزْقِ إِقَامَةُ ٱلصَّلٰوةِ بِٱلتَّعْظِيمِ *to perform one's devotions with reverence is the surest means of procuring one's daily bread ;* وَبَقِيَ يَتَفَكَّرُ فِي ذٰلِكَ ٱلشَّيْءِ ٱلْمُصَرِّفِ لِلْجَسَدِ *and he continued meditating about that thing which governs the body.* (*c*) Finally, لِ is used when a genitive is interposed between the nomen agentis and the object ; as مُطْعِمُهَا لِي *he who gave it to me to eat.* C

Rem. لِ *must* be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it ; as وَكَانُوا لَنَا عَابِدِينَ *and they worshipped us ;* مَا كُنَّا لِلْغَيْبِ حَافِظِينَ *we did not know what was hidden* (in the future) ; إِنَّا لَهُ لَحَافِظُونَ *verily we will take care of him ;* ٱلْمَرْءُ مَا لَمْ تُزْرِهِ لَكَ مُكْرِمٌ *a man, as long as thou dost not unjustly disparage him, treats thee with respect.*—So also with the finite verb, إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ *if ye* D *can explain a dream.* If the transposed object be a pronominal suffix, إِيَّا (Vol. i. §§ 188, 189) may be employed instead of لِ ; as إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ *thee we worship and to thee we cry for help ;* خَالَهُمْ إِيَّاهُ يَعْنُونَا *he thinks they mean him* (in rhyme for يَعْنُونَ). Compare § 29, rem. *b*, and Vol. i. § 189, *b*.

32. If the verb, from which a nomen patientis is derived, governs two or three accusatives in the active voice, its nomen patientis retains one or two of them, the other having passed into the nominative ; as

A زَيْدٌ مُعْطَى عَبْدُهُ دِرْهَمًا, *Zèid's servant* (lit. *Zèid, his servant* [§ 120]) *is given a dirham;* زَيْدٌ مَظْنُونٌ أَبُوهُ قَائِمًا *Zèid's father is thought to be standing up;* زَيْدٌ مُعْلَمٌ أَبُوهُ عَمْرًا مُنْطَلِقًا *Zèid's father is informed that 'Amr is going away.* See §§ 24, 25.

33. Verbal adjectives of those forms which differ in meaning from the nomina agentis only in being *intensive*, may govern, like the nomina agentis, either the accusative or the preposition لِ. Since,
B however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms فَعَّالٌ and فَعُولٌ (Vol. i. § 232, and rem. *d*, § 233); more rarely to other forms, such as فَعِيلٌ (§ 232), فَعِلٌ (id.), and مِفْعَالٌ (§ 233, rem. *b*). Examples with the accusative: أَخَا ٱلْحَرْبِ لَبَّاسًا إِلَيْهَا جِلَالَهَا *inured to* (lit. *a brother of*) *warfare, constantly wearing the garments suited for it;* مُقَدِّمًا إِلَى ٱلْمَوْتِ خَوَّاضًا إِلَيْهِ ٱلْكَتَائِبَا
C *rushing upon death, wading in search of it through the ranks* (ٱلْكَتَائِبَا in rhyme for ٱلْكَتَائِبَ); مُحَلَّاةُ طَوْقٍ لَمْ يَكُنْ مِنْ تَمِيمَةٍ وَلَا ضَرْبِ صَوَّاغٍ بِكَفَّيْهِ دِرْهَمَا *adorned with a ring, which is not an amulet, nor manufactured by a moulder of a dirham with his hands;* ضَرُوبٍ بِنَصْلِ ٱلسَّيْفِ هَامَاتِ ٱلرِّجَالِ *smiting with the edge of the sword the heads of men;* إِنَّهَا عَلَى ٱلشَّوْقِ إِخْوَانَ ٱلْعَزَاءِ هَيُوجُ *verily she stirs up the patient*
D (or *continent*) *to desire* (*excites desire in them,* هَيُوجُ in rhyme for هَيُوجٌ); غُفُرٌ ذَنْبَهُمْ غَيْرُ فُخُرْ *ready to forgive their sin, not boastful* (فُخُرْ in rhyme for فُخُرٍ); فَتَاتَانِ أَمَّا مِنْهُمَا فَشَبِيهَةٌ هِلَالًا *two maidens,* (*one*) *of them resembling a new moon* (in beauty); إِنَّ ٱللَّهَ سَمِيعُ دُعَاءِ مَنْ دَعَاهُ *God hears the prayer of him who calls upon Him;* حَذِرٌ أُمُورًا لَا تَضِيرُ أَتَانِي *on his guard against things that cannot injure* (*him*);

أَنَّهُمْ مَزِقُونَ عِرْضِى *it has come to me (to my hearing) that they are* A
defaming (lit. *tearing in pieces*) *my character;* إِنَّهُ لَمِنْحَارُ بَوَائِكِهَا *he is a slaughterer of the fat ones among them* (the she-camels); شُمٍّ مَهَاوِينَ أَبْدَانَ ٱلْجَزُورِ *haughty, looking with disdain on the limbs of the slaughtered camel.* Examples with لِ: سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ *hearers of falsehood, eaters of what is unlawful:* كُلَّ كَفَّارٍ عَنِيدٍ مَنَّاعٍ لِلْخَيْرِ *every hardened infidel, a hinderer of good;* جَمَّاعَةً لِلْكُتُبِ *a great* B
collector of books; قَوُولٌ لِمَا قَالَ ٱلْكِرَامُ فَعُولُ *ready to say what the noble say, and to do (it)*; etc.

34. Verbal adjectives of the form أَفْعَلُ, corresponding to our comparative and superlative (Vol. i. § 234), when derived from *transitive* verbs, take their object in the genitive with لِ, very rarely in the accusative; as هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ *he seeks after knowledge more than you do;* ٱلْمُؤْمِنُ أَحَبُّ لِلّٰهِ مِنْ نَفْسِهِ *the believer loves God more than* C
himself; أَجْهَلُ ٱلنَّاسِ وَأَعْدَاهُمْ لِلْعِلْمِ وَأَمْقَتُهُمْ لِلشَّرْعِ *the most ignorant of men, and the most opposed of them to learning, and the most inimical of them to the law;* فَهُمْ لَهَا بِغَيْرِ حَاجِزٍ أَقْلَبُ *they must be more apt to change it* (viz. the letter و, into ى) *without an intervening (letter)*; وَأَضْرَبُ مِنَّا بِٱلسُّيُوفِ ٱلْقَوَانِسَا *and more ready than we to smite with swords the tops of helmets* (ٱلْقَوَانِسَا in rhyme for ٱلْقَوَانِسَ, accus.); وَأَمْنَعُ جِيرَانًا *and a better protector of neighbours.* D

Rem. *a.* Verbal adjectives of the form أَفْعَلُ, derived from verbs signifying *love* or *hatred*, take the object with لِ when they are used in an *active* sense, as in the second and third of the above examples; but when they have a *passive* sense*, they take the subject with

* As there is *only one* form for the comparative and superlative, it may be derived from verbal adjectives of either active or passive signification; e.g. أَحَبُّ from مُحِبٌّ *loving*, or from حَبِيبٌ *beloved, dear.* [Comp. Vol. i. § 235.]

A إِلَى, as اَلْمُؤْمِنُ أَحَبُّ إِلَى ٱللّٰهِ مِنْ غَيْرِهِ *the believer is more loved of God than any one else;* هُوَ أَبْغَضُ إِلَيَّ مِنْهَا *he is more hateful to me than she.*

REM. *b.* Verbal adjectives of the form أَفْعَلُ, derived from *intransitive* verbs [i.e. verbs which govern their object by means of a preposition, § 23, rem. *a*], require the same preposition after them as those verbs; as هٰذَا أَهْوَنُ عَلَيَّ *this is lighter*, or *easier, for me;* هُوَ أَزْهَدُ فِي ٱلدُّنْيَا وَأَسْرَعُ إِلَى ٱلْخَيْرِ وَأَبْعَدُ مِنَ ٱلْإِثْمِ وَأَحْرَصُ عَلَى

B ٱلْحَمْدِ *he abstains more from worldly pleasures, and is quicker to do good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God).* They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); as ذٰلِكُمْ أَقْوَمُ لِلشَّهَادَةِ *this confirms the evidence still more* (from أَقَامَ, IV. of قَامَ *to stand*); وَلٰكِنْ خُمُولُ ٱلْمَرْءِ لِلدِّينِ أَسْلَمُ *but the obscurity of a man preserves his religion better* (from سَلَّمَ or أَسْلَمَ, II. or IV. of سَلِمَ *to be safe*); قَتْلُ ٱلْكُفَّارِ أَعَزُّ لِلْإِسْلَامِ

C وَأَهْيَبُ لِمَنْ وَرَاءَهُمْ *the slaying of unbelievers increases the power of el-Islām and strikes greater terror into those who are behind them;* ذٰلِكَ أَجْوَدُ لِحَمْلِهَا وَأَصْفَى لِدُهْنِهَا *this improves its crop and makes its oil clearer;* غَيْرُ ٱلدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ *another besides the anti-Christ fills me* (accus.) *with greater fear on your account (than he does);* هُوَ أَحْوَجُ إِلَيَّ مِنِّي إِلَيْهِ *he has more need of me than I have of him* (from اِحْتَاجَ إِلَى, VIII. of حَاجَ, *to have need of*). See Vol.

D i. § 235.

35. The accusative not unfrequently depends upon a verb which is understood. This happens:—

(*a*) In phrases expressive of command (positive or negative), wish, reproach (worded interrogatively), praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves as اَلْمَفْعُولُ ٱلْمُطْلَقُ (§ 26). For example: فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا فَضَرْبَ ٱلرِّقَابِ حَتَّى إِذَا أَثْخَنْتُمُوهُمْ

A فَشُدُّوا ٱلْوَثَاقَ فَإِمَّا مَنًّا وَإِمَّا فِدَآءً *and when ye meet (in battle) those who believe not, smite their necks* (i.e. *cut off their heads*), *till* (*at last*), *when ye have made much slaughter among them, bind fast the fetters; and* (*thereafter*) *either show kindness* (by letting them go free) *or take ransom* (*for them*), where اِضْرِبُوا ٱلرِّقَابَ ضَرْبًا = ضَرْبَ ٱلرِّقَابِ = مَنًّا. فَنَدْلًا زُرَيْقُ ٱلْمَالَ نَدْلَ ٱلثَّعَالِبِ : تَفْدُونَ فِدَآءً = فِدَآءً, and تَمُنُّون مَنًّا *carry off camels, O Zuraiḳ, as foxes carry off* (*their prey*), where

B اُنْدُلِ ٱلْمَالَ نَدْلًا = نَدْلًا ٱلْمَالَ : صَبْرًا لَا جَزَعًا *be patient and do not give way to immoderate grief*, i.e. اِصْبِرْ صَبْرًا وَلَا تَجْزَعْ جَزَعًا : مَهْلًا *gently! softly!* i.e. أَمْهِلْ مَهْلًا : سَقْيًا لَكَ *may God give thee rain!* i.e. سَقَاكَ ٱللّٰهُ سَقْيًا : رَعْيًا لَكَ *may God keep thee!* i.e. رَعَاكَ ٱللّٰهُ رَعْيًا : تَعْسًا لَكَ *mayest thou stumble!* i.e. تَعَسْتَ تَعْسًا ; أَكُفْرًا بَعْدَ رَدِّ ٱلْمَوْتِ عَنِّى *shall I be ungrateful after thou hast averted death from me?* i.e. أَأَكْفُرُ كُفْرًا :

C أَتَوَانِيًا وَقَدْ عَلَاكَ ٱلْمَشِيبُ *dost thou delay* (or *loiter*), *seeing that grey hairs have already come upon thee?* i.e. أَتَتَوَانَى تَوَانِيًا : سُبْحَانَ ٱللّٰهِ *the absolute glory of God!* or سُبْحَانَهُ *His absolute glory!* scil. أُسَبِّحُ *I praise* (which is an إِخْبَارٌ or statement of fact), or سَبِّحْ. سَبِّحِى. etc., *praise thou*, etc. (which is an إِنْشَآءٌ, a command or wish) [often used as a phrase expressing wonder]; مَعَاذَ ٱللّٰهِ *God forbid!* i.e.

D أَعُوذُ مَعَاذَ ٱللّٰهِ *I seek the refuge of God;* حَنَانَيْكَ يَا رَبِّ *have mercy on me, O my Lord!* i.e. لَبَّيْكَ ٱللّٰهُمَّ : حِنَّ (تَحَنَّنْ or) عَلَىَّ حَنَانًا *I wait intent upon Thy service, O God!* i.e. أَلُبُّ لَكَ إِلْبَابًا = أَلُبُّ لَكَ لَبًّا : أَسْمَعُ سَمْعًا وَطَاعَةً *hearing and obeying*, or *to hear is to obey*, i.e. وَأُطِيعُ طَاعَةً ; قَدِمْتَ خَيْرَ مَقْدَمٍ *welcome!* i.e. خَيْرَ مَقْدَمٍ *thou art arrived the best of arrivals;* [حُبًّا وَكَرَامَةً *with love and honour* (will I do what thou requirest) i.e. أُحِبُّكَ حُبًّا وَأُكْرِمُكَ إِكْرَامًا].

A REM. *a*. In the cases of command, wish, and reproach, the Arab grammarians regard the verbal noun, not as a مَصْدَرٌ مُؤَكِّدٌ (§ 26), but merely as بَدَلٌ مِنَ ٱلْفِعْلِ *a substitute for the verb*, or نَآئِبٌ مَنَابَ ٱلْفِعْلِ *supplying the place of the verb*; so that, according to them, نَدْلًا ٱلْمَالَ is simply = ٱنْدُلِ ٱلْمَالَ, سَقْيًا لَكَ = سَقَاكَ ٱللّٰهُ, and أَأَكْفُرُ = أَأَكْفُرًا.

REM. *b*. In such cases as حَنَانَيْكَ and لَبَّيْكَ the dual is regarded
B as being used, not لِلتَّثْنِيَةِ *to express two occasions*, but لِلتَّكْرِيرِ وَٱلتَّكْثِيرِ *to indicate repetition and frequency*. [Similar expressions are سَعْدَيْكَ, دَوَالَيْكَ, حَجَازَيْكَ, هَذَاذَيْكَ and هَجَاجَيْكَ.]

(*b*) In various other cases, in which the verb to be supplied is not that whence the noun in the accusative is derived, but may be easily guessed from the manner in which the noun is uttered and the circumstances of the speaker. Such are :—

(*a*) Phrases expressive of wish, salutation, and the like; as
C جَدْعًا لَكَ *may thy nose be cut off!* تَبًّا لَكَ *perdition to thee!* i.e. أَلْزَمَكَ ٱللّٰهُ ٱلْجَدْعَ or ٱلتَّبَّ; مَرْحَبًا وَأَهْلًا وَسَهْلًا, scil. أَتَيْتَ or صَادَفْتَ, *thou art come to*, or *hast found, a roomy* (*convenient*) *place, and friendly people, and a smooth* (*comfortable*) *place*; مَرْحَبًا بِكَ, i.e. أَتَيْتَ مَكَانًا يَرْحُبُ بِكَ, *thou art come to a place where there is plenty of room for thee* (*to a comfortable place*); phrases equivalent to *welcome!* مَرْحَبًا بِكَ ٱللّٰهُ وَمَسْهَلًا *may God give thee plenty of room*
D *and ease!**

(*β*) Phrases in which an individual is called upon to guard himself, or a part of his person, against some one or some thing (ٱلتَّحْذِيرُ); or in which one or more individuals are urged to do something or attack some object (ٱلْإِغْرَآءُ). In the former case, the

* [On the phrase هَنِيئًا مَرِيئًا comp. § 44, *c*, rem. *h*, footnote.]

speaker may mention (1) either the person who is to be on his guard, A
or (2) the person or thing he is to guard against, repeating the word
or not, at pleasure; or lastly, (3) both together, connecting them by
the conjunction وَ. In the latter case, he mentions only the object to
be attacked, repeating the word or not, as he pleases. Examples:
إِيَّاكَ, or إِيَّاكَ إِيَّاكَ, *take care!* i.e. إِيَّاكَ أُحَذِّرُ *thee I warn;* رِجْلَكَ *thy foot!* scil. قِ *take care of;* رَأْسَكَ *thy head!* scil. نَحِّ, *bend aside;*
اَلْأَسَدَ, or اَلْأَسَدَ اَلْأَسَدَ, *the lion! the lion!* scil. اِحْذَرْ *beware of, guard* B
against; اَلْجِدَارَ اَلْجِدَارَ *the wall! the wall!* اَلصَّبِيَّ اَلصَّبِيَّ *the child!*
the child! اَلطَّرِيقَ اَلطَّرِيقَ *the road! the road!* scil. خَلِّ *clear;*
إِيَّاكَ وَاَلْمُعَادَاةَ: إِيَّاكَ أُحَذِّرُ وَاَحْذَرِ اَلْأَسَدَ *mind the lion!* scil.
guard thyself against enmity; إِيَّاكَ وَاَلْمُحْدَثَاتِ *keep clear of innova-*
tions or *new-fangled ideas;* إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا, or, less correctly,
إِيَّاكَ أَنْ تَفْعَلَ كَذَا, *beware of doing so and so* (where أَنْ, followed by C
the imperfect subjunctive, is put instead of the accusative of a noun
[§ 23, rem. *c*]); إِيَّاكَ وَأَنْ تَشْتَغِلَ بِهٰذَا اَلْجَدَلِ *take care not to meddle*
with this sort of contention; رَأْسَكَ وَاَلْحَائِطَ *thy head and the wall!*
scil. مَازِنُ رَأْسَكَ وَاَلسَّيْفَ; نَحِّ رَأْسَكَ وَاَحْذَرِ اَلْحَائِطَ *Māzin, thy head*
and the sword! scil. اَلْعَدُوَّ اَلْعَدُوَّ; يَا مَازِنُ قِ رَأْسَكَ وَاَحْذَرِ اَلسَّيْفَ
the foe! the foe! scil. خُذُوا *seize, attack;* أَخَاكَ أَخَاكَ, or
وَاَلْإِحْسَانَ إِلَيْهِ, *be always kind to your brother,* scil. اِلْزَمْ, *cleave to;* D
مَكَانَكَ *keep your place!* scil. اِلْزَمْ; شَأْنَكَ بِإِبِلِكَ *do as you like with*
your camels, scil. اِفْعَلْ, *do;* كُلَّ شَيْءٍ وَلَا شَتِيمَةَ حُرٍّ *everything but*
reviling a freeborn man! scil. اِيتِ كُلَّ شَيْءٍ وَلَا تَرْتَكِبْ شَتِيمَةَ حُرٍّ;
أَمَامَكَ *before thee!* وَرَاءَكَ *behind thee!* scil. اُنْظُرْ *look;* عَذِيرَكَ *thy*
excuse! scil. هَلُمَّ, or أَحْضِرْ, *produce;* حَدِيثَكَ *thy story!* scil. هَاتِ
give here, tell.

A REM. *a.* If a noun in the accusative be uttered only once, the verb may be added; but if the accusative be repeated, or if there be two accusatives connected by وَ, the verb is never expressed.—Vulgarly, إِيَّاكَ وَٱلْأَسَدَ is used instead of إِيَّاكَ ٱلْأَسَدَ, and the like.

REM. *b.* It is only the second personal pronoun which is commonly thus used. Examples of the first and third persons are rare; e.g. نَجِّنِى عَنِ ٱلشَّرِّ وَنَحِّ ٱلشَّرَّ إِيَّاىَ وَٱلشَّرَّ *keep me from evil!* scil.

B عَنِّى; إِيَّاىَ وَأَنْ يَحْذِفَ أَحَدُكُمُ ٱلْأَرْنَبَ *preserve me from seeing any of you throw at* (or *shoot at*) *a hare!* scil. نَجِّنِى عَنْ مُشَاهَدَةِ حَذْفِ إِذَا بَلَغَ ٱلرَّجُلُ ٱلسِّتِّينَ; ٱلْأَرْنَبِ وَنَحِّ حَذْفَهَا عَنْ حَضْرَتِى وَمُشَاهَدَتِى فَإِيَّاهُ وَإِيَّا ٱلشَّوَابِّ *when a man reaches sixty, let him avoid the young women* (where observe the irregular use of إِيَّا with a substantive).

(γ) Various phrases, of which the following may serve as examples.

C We may say to a hunter, ٱلْكِلَابَ عَلَى ٱلْبَقَرِ *the dogs at the antelopes!* scil. أَرْسِلْ *let loose;* or of a person who is aiming at a target, ٱلْقِرْطَاسَ وَٱللّٰهِ *the target, by God!* scil. يُصِيبُ *he will hit;* or if we hear people shouting at the first appearance of the new moon, ٱلْهِلَالَ وَٱللّٰهِ *the new moon, by God!* scil. أَبْصَرُوا *they have seen;* or to one who tells us a dream, خَيْرًا وَمَا سَرَّ *what is good and cheering,* scil. رَأَيْتَ *thou hast seen* or *dreamed;* or to a man who has done something mean,

D أَكُلَّ هٰذَا بُخْلًا *all this out of stinginess?* scil. فَعَلْتَ *hast thou done?* [أُمَّكُمُ ٱلطَّلَاقَ لَئِنْ تَغَنَّى أَحَدٌ مِنْكُمْ, scil. قُوا *preserve your mother from being divorced, for if any of you sings a song* (it will assuredly happen). *Ag.* ii. 52, l. 8. D. G.]

(δ) Phrases in which a pronoun—generally of the first, rarely of the second person—is followed by the noun, to which it refers, in the accusative, without any verb intervening. The object of this construction—named by the Arab grammarians ٱلِٱخْتِصَاصُ *the specification* or *particularisation* (of the pronoun)—is to show that this accusative is

the noun which the pronoun represents and to which the statement A
made refers. It is to be explained by an ellipsis of أَعْنِى *I mean*, or
أَخُصُّ *I specify*. Examples: نَحْنُ ٱلْعُرْبَ أَسْخَى مَنْ بَذَلَ *we Arabs*—
lit. *we, (I mean) the Arabs,—are the most liberal among the generous;*
نَحْنُ ٱلصَّعَالِيكَ لَا طَاقَةَ بِنَا عَلَى ٱلْمُرُوءَةِ *we, the miserably poor, have not*
the ability to be generous as becomes men; نَحْنُ مَعَاشِرَ ٱلْأَنْبِيَآءِ لَا نُورَثُ
we, the band of prophets, have no heirs (among men); B
بِنَا تَمِيمًا يُكْشَفُ ٱلضَّبَابُ *by us, Tèmīm, the mist is swept away;*
إِنَّا بَنِى مِنْقَرٍ قَوْمٌ ذَوُو حَسَبٍ *we, the Bènū Minḳar, are a people of high worth;*
أَلَمْ تَرَ أَنَّا بَنِى دَارِمٍ زُرَارَةُ مِنَّا أَبُو مَعْبَدِ *seest thou not that Zurāra, the father of*
Ma'bèd, is one of us, the Bènū Dārim? (مَعْبَدِ in rhyme for مَعْبَدٍ);
أَنْتُمُ ٱلْمُؤْمِنِينَ لَا تَجْزَعُوا *ye, (I mean) the believers, grieve not ye;*
بِكَ ٱللَّهَ نَرْجُو ٱلْفَضْلَ *in Thee—God—we hope for bounty;* C
سُبْحَانَكَ ٱللَّهَ ٱلْعَظِيمَ (*I assert*) *Thy absolute glory—the great God;* [سَلْمَانُ مِنَّا أَهْلَ
ٱلْبَيْتِ *Salmān is one of us, the kinsfolk of the Prophet*].

Rem. *a*. This kind of اِخْتِصَاصٌ is only a species of the نَصْبٌ
عَلَى ٱلْمَدْحِ وَٱلذَّمِّ وَٱلشَّتْمِ وَٱلتَّرَحُّمِ or *accusative of praise, blame,*
reproach, and pity; e.g. اَلْحَمْدُ لِلّٰهِ ٱلْحَمِيدَ *praise belongs to God,*
the praiseworthy; اَلْمُلْكُ لِلّٰهِ أَهْلَ ٱلْمُلْكِ *kingdom belongs to God,* D
(the Being) entitled to kingdom; وَٱمْرَأَتُهُ حَمَّالَةَ ٱلْحَطَبِ *and his wife,*
the (miserable) *carrier of firewood;* أَتَانِى زَيْدٌ ٱلْفَاسِقَ ٱلْخَبِيثَ *Zèid*
came to me, the base wicked wretch; مَرَرْتُ بِهِ ٱلْمِسْكِينَ ٱلْبَائِسَ
I passed by him, the poor wretch; in all of which examples the
word أَعْنِى, *I mean*, may be supplied.

Rem. *b*. In such phrases as إِلَيْكَهَا *there it is for you!* هَاكَ يَدِى
there's my hand for you! فَهَاكَ نَظْمًا *here then is a poem for you!*

A هَاكِ ٱلسَّيْفَ *take the sword!* [to a woman] the accusative is used, because إِلَيْكَ and هَاكَ (Vol. i. § 368, rem. *d*) are in point of sense equivalent to خُذْ *take* (خُذْهَا إِلَيْكَ or خُذْهَا, خُذْ يَدِى). Similarly, in the phrases دُونَكَ زَيْدًا, عِنْدَكَ زَيْدًا, عَلَيْكَ زَيْدًا, *seize Zèid!* دُونَكَهُ, أَنْ تَأْخُذَ دُونَكُمُوهُ, *take him!* the accusative does not depend upon (*that thou shouldst seize*), to be supplied after the preposition, but upon an imperative, such as خُذْ or ٱلْزَمْ, implied in the preposition

B itself. The literal meaning is: *seize Zèid, who is in front of, beside* or *close by you.* So also in the phrases حَيَّهَلَ ٱلثَّرِيدَ *come quickly to the tèrīd* (a sort of hash or stew), where the interjection is equivalent to تَيْدَ زَيْدًا; ايتِ مُسْرِعًا *gently with Zèid! treat Zèid gently!* = أَمْهِلْهُ; بَلْهَ زَيْدًا, or, with the genitive, بَلْهَ زَيْدٍ *let alone Zèid, say nothing of Zèid* = اُتْرُكْهُ or دَعْهُ; and رُوَيْدَ زَيْدًا, or رُوَيْدَ زَيْدٍ, *treat Zèid gently!* = أَرْوِدْهُ or أَمْهِلْهُ. In the case of بَلْهَ and رُوَيْدَ with the accusative, the fètḥa is a بِنَآءٍ or indeclinable

C ending (as in أَيْنَ *where?*); whereas with the genitive, it is the termination of the construct accusative of بَلْهٌ = تَرْكٌ *leaving, letting alone*, and رُوَيْدٌ, the diminutive of رُودٌ, *slow and gentle motion, gentleness.* We may also say تَيْدَكَ, رُوَيْدَكَ, *softly! gently!* تَيْدَكَ زَيْدًا, رُوَيْدَكَ زَيْدًا, *gently with Zèid!* رُوَيْدَكِنِى, رُوَيْدَكُمَانِى, رُوَيْدَكُمُونِى, etc., *gently with me!* the agent (كَ, etc.) being in the genitive; [رُوَيْدَكَ سَوْقًا بِالعَوَازِمِ *drive thou the old camels gently,*

D *Fāiḳ* ii. 139].

36. The adverb إِنَّ *truly, certainly*, and the conjunction أَنَّ *that*, as likewise the particles compounded with these two words, such as لٰكِنَّ, or وَلٰكِنَّ, *but, yet*, كَأَنَّ *as if, as though*, and لِأَنَّ *because* (see Vol. i. § 362, *m*, *ee*, and § 367, *g*), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative,

because the force of the verb *to see* (رَأَى) is embodied in these A
particles*. This takes place both when the subject immediately follows إِنَّ, etc., and when it is separated from them by a portion of the predicate of إِنَّ, etc., consisting of an adverb of time or place, or a preposition with its complement. In the former case the affirmative particle لَ may be prefixed to the predicate of إِنَّ: in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by قَدْ, the particle لَ ought not to be B
prefixed to it. Examples: إِنَّ ٱللَّهَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ *God is mighty over all* (lit. *see God, He is mighty over all*); إِنَّ ٱلْحَدَاثَةَ لَا تَدُومُ *youth does not last*; إِنَّ ٱللَّهَ لَغَفُورٌ رَحِيمٌ *God is forgiving, merciful*: وَإِنَّ فَرِيقًا مِنَ ٱلْمُؤْمِنِينَ لَكَارِهُونَ *and a part of the believers were averse*; لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ *by thy life, they were bewildered in their intoxication*; أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ آلِهَةً أُخْرَى *do ye testify* C
that there are other gods with the (true) God? إِنَّ بِٱلشِّعْبِ ٱلَّذِى دُونَ سَلْعٍ لَقَتِيلًا *in the ravine that is below Sêla' (there lies) a murdered man*; إِنَّ فِى ذٰلِكَ لَعِبْرَةً لِأُولِى ٱلْأَبْصَارِ *in this there is an example* (or *warning*) *to those possessed of insight*; إِنَّ فِى قَتْلِكَ أَيُّهَا ٱلشَّيْخُ لَصَلَاحًا لِلْمُسْلِمِينَ *in putting thee to death, old man, there is a benefit to the Muslims*; [فَإِنِّى لَمَعَ نَفَرٍ مِنَ ٱلْأَنْصَارِ وَٱلنَّاسُ فِى أَمْرٍ عَظِيمٍ إِذْ هَوَّمْتُ D
تَهْوِيمَةً *I was with some men of the Anṣār, whilst the people were in great distress, when lo I had a light slumber*]; حُكِىَ أَنَّ مَلِكًا مِنْ مُلُوكِ ٱلْهِنْدِ كَانَ لَهُ زَوْجَةٌ *it is narrated that one of the kings of India had a wife*; وَفِى ٱلْحَدِيثِ أَنَّ رَجُلًا قَالَ يٰرَسُولَ ٱللَّهِ إِنَّ أُمِّى ٱفْتُلِتَتْ فُجَاءَةً *and in the ḥadīt*—or *collection of traditions*—(*we read*) *that a man*

* Compare *en* and *ecce* in Latin, as *en eum*, *ecce eum* or *eccum*.

A *said, O apostle of God! my mother has died suddenly;* كَأَنَّ فِى أُذُنَيْهِ وَقْرًا *as if in his ears (were) hardness of hearing;* كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ *as if it were a glittering star;* وَهٰذَا لِأَنَّ ٱلْعِلْمَ نُورٌ وَٱلْوُضُوءَ نُورٌ *and (he did) this because knowledge is a light and the ablution (before prayer) is a light;* وَلٰكِنَّ ٱلْمُنَافِقِينَ لَا يَفْقَهُونَ *but the hypocrites do not understand*.*

REM. *a.* These particles, along with those mentioned in rem. *f*,
B are named by the grammarians إِنَّ وَأَخَوَاتُهَا *'inna and its sisters*, or ٱلْحُرُوفُ ٱلْمُشَبَّهَةُ بِٱلْفِعْلِ *the particles which resemble the verb* in having a certain verbal meaning and force, لِوُجُودِ مَعْنَى ٱلْفِعْلِ فِيهَا لِأَنَّ مَعَانِيَهَا مَعَانِى ٱلْفِعْلِ مِثْلَ أَكَّدْتُ وَشَبَّهْتُ وَٱسْتَدْرَكْتُ وَتَمَنَّيْتُ وَتَرَجَّيْتُ. The word governed by them is called their ٱسْمٌ or *noun*, and the predicate is called their خَبَرٌ or *predicate.*

C REM. *b.* If the predicate is placed between إِنَّ or أَنَّ and its noun, the logical accent lies upon the noun; whereas, if the predicate stands after the noun, it receives the logical accent itself. For example, إِنَّ مَعَكَ صَاحِبَكَ means *your* friend *is with you;* but إِنَّ صَاحِبَكَ مَعَكَ *your friend is* with *you.*

REM. *c.* A second subject after إِنَّ, أَنَّ, and لٰكِنَّ, may be put in the nominative, if the common predicate has been already expressed; as إِنَّ زَيْدًا جَالِسٌ وَبِشْرًا, or وَبِشْرٌ, *verily Zèid is sitting,*
D *and Bišr* (i.e. وَبِشْرٌ كَذٰلِكَ or وَبِشْرٌ جَالِسٌ); عَلِمْتُ أَنَّ زَيْدًا جَالِسٌ وَبِشْرًا, or وَبِشْرٌ, *I know that Zèid is sitting, and Bišr;* لٰكِنَّ عَمْرًا مُنْطَلِقٌ وَخَالِدًا, or وَخَالِدٌ, but *'Amr is going away, and Ḫālid;*

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* [In the phrase إِنَّ مِنْ خَيْرِ ٱلْقَوْمِ أَوْ خَيْرَهُمْ نِيَّةً زَيْدٌ *one of the best intentioned of the people, or the very best of them, is Zèid,* we must not write زَيْدًا because إِنَّ is to be supplied after أَوْ, *Aġānī* xviii. 77. D. G.]

A إِنَّ ٱلْخِلَافَةَ وَٱلنُّبُوَّةَ فِيهِمْ وَٱلْمَكْرُمَاتُ وَسَادَةٌ أَطْهَارُ *verily the caliphate and the office of prophet are in them (in their tribe), and noble deeds and chiefs of spotless character.*

Rem. *d.* When مَا is appended to إِنَّ, أَنَّ, كَأَنَّ, and لٰكِنَّ, it hinders their regimen, or, to speak more correctly, their governing power does not extend beyond itself (مَا ٱلْكَافَّةُ *the hindering mā*), and hence their noun is put in the nominative; as إِنَّمَا ٱلرِّبَا فِى ٱلنَّسِيئَةِ *verily usury is in the delay (of payment)*;

B إِنَّمَا ٱلصَّدَقَاتُ لِلْفُقَرَآءِ *the obligatory alms are only for the poor* (إِنَّمَا is usually restrictive, see § 185, and Vol. i. § 362, *n*); إِنَّمَا يُوحَى إِلَىَّ أَنَّمَا إِلٰهُكُمْ إِلٰهٌ وَاحِدٌ *it is only revealed to me that your God is one God*; وَٱعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ *and know that your wealth and your children are a temptation*; كَأَنَّمَا شُعَلُ ٱلْكِبْرِيتِ مَنْظَرُهَا *as if flames of sulphur were its face*;

C كَأَنَّمَا عِمَامَتُهُ بَيْنَ ٱلرِّجَالِ لِوَآءٌ *as if his turban were a standard among men.* The same influence is exercised by the ضَمِيرُ ٱلشَّأْنِ or ضَمِيرُ ٱلْقِصَّةِ (Vol. i. § 367, *g*); as إِنَّهُ أَمَةُ ٱللّٰهِ ذَاهِبَةٌ *verily the handmaiden of God is departing*; إِنَّهُ مَنْ يَأْتِنَا نَأْتِهِ *verily, whoever comes to us, we will go to him*; إِنَّهُ أَنَا ٱللّٰهُ *verily I am God.*

Rem. *e.* If the lightened (مُخَفَّفٌ) forms إِنْ, أَنْ, كَأَنْ, and لٰكِنْ, be used, their government is likewise hindered, and their

D noun is put in the nominative.—إِنْ is in this case always followed by لَ [Vol. i. § 361, *c*, ϵ], as إِنْ زَيْدٌ لَمُنْطَلِقٌ *verily Zèid is going away*; إِنْ هٰذَانِ لَسَاحِرَانِ *verily these two are sorcerers*; وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ *and verily all, gathered together* (مَا مَزِيدَةٌ لِلتَّأْكِيدِ), *shall be brought before Us.*—As to أَنْ, the grammarians assume an ellipse of the ضَمِيرُ ٱلشَّأْنِ, as عَلِمْتُ أَنْ زَيْدٌ مُنْطَلِقٌ *I know that Zèid is going away*, i.e. أَنَّهُ or أَنَّهُ: قَدْ عَلِمُوا أَنْ هَالِكٌ

A كُلُّ مَنْ يَحْفَى وَيَنْتَعِلُ *they know that every one who is barefooted and shod, will die (alike).* We find also such examples as فَلَوْ أَنَّكِ فِى يَوْمِ ٱلرَّخَآءِ سَأَلْتِنِى فِرَاقَكِ *if thou hadst asked me to part from thee in the day of affluence*, for أَنَّكِ ; بِأَنَّكَ رَبِيعٌ وَغَيْثٌ مَرِيعٌ (*they know*) *that thou art autumnal showers and a plenteous rain*, for بِأَنَّكَ ; and even وَإِنْ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ *and verily thy Lord will repay every one (according to) their works* (مَا مَزِيدَةٌ

B لِلْفَصْلِ), where others read وَإِنَّ كُلًّا.—Examples of كَأَنْ : كَأَنَّ ثَدْيَاهُ حُقَّانِ *as if its breasts were two round ivory caskets ;* كَأَنَّ ظَبْيَةً تَعْطُو إِلَى وَارِقِ ٱلسَّلَمْ *like a gazelle which stretches (her head) to the leafy sèlèm-tree ;* where others read كَأَنَّ ثَدْيَيْهِ, and كَأَنَّ ظَبْيَةً, or (regarding أَنْ as redundant) كَأَنْ ظَبْيَةٍ in the genitive.—Examples of لٰكِنْ : لٰكِنِ ٱلظَّالِمُونَ ٱلْيَوْمَ فِى ضَلَالٍ مُبِينٍ *but the wrong-doers are this day in manifest error ;* لٰكِنِ ٱلرَّاسِخُونَ فِى ٱلْعِلْمِ

C مِنْهُمْ *but those of them who are firmly rooted in knowledge.*

REM. *f.* The words لَيْتَ, *utinam, would that—!* and عَلَّ or لَعَلَّ, *perhaps*, are construed in the same way as إِنَّ, etc.; as يَا لَيْتَ بَيْنَكَ وَبَيْنِى بُعْدَ ٱلْمَشْرِقَيْنِ *O that there were between thee and me the distance of east from west!* أَلَا لَيْتَ قَيْسًا غَرَّقَتْهُ ٱلْقَوَابِلُ *would that the midwives had drowned Ḳais!* وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ *and what lets thee know (whether) perchance the hour (of the resur-*

D *rection) is near?* If مَا be added (see rem. *d*), the government of عَلَّ or لَعَلَّ is hindered, as لَعَلَّمَا أَنْتَ حَالِمٌ *perchance thou wilt behave with calmness* (or *moderation*) ; but the noun of لَيْتَمَا may be put either in the nominative or in the accusative, as قَالَتْ أَلَا لَيْتَمَا هٰذَا ٱلْحَمَامُ لَنَا *she said, O would that these doves were ours!* يَا لَيْتَ مَا أُمَّنَا شَالَتْ نَعَامَتُهَا *O would that our mother took her departure!*—These words seem, as has been already remarked in

Vol. i. § 364, rem. *b*, to be verbs; and if so, they govern the accusative by their own force and not by that of an omitted or implied verb*. لَعَلَّ, however, sometimes [especially in the dialect of 'Oḳèil] takes a genitive; as لَعَلَّ أَبِى ٱلْمِغْوَارِ مِنْكَ قَرِيبُ *perhaps 'Abu 'l-Miġwār may be near thee;* لَعَلَّ ٱللّٰهِ فَضَّلَكُمْ عَلَيْنَا بِشَىْءٍ *perhaps God may have given you some superiority over us.* A

Rem. *g*. With the suffixes of the 1st person we say إِنَّنِى, إِنَّنَا, or إِنِّى, إِنَّا, and so with أَنَّ, كَأَنَّ and لٰكِنَّ; but لَعَلِّى is more usual than لَعَلَّنِى, whilst conversely لَيْتِى is very rare. The corresponding Hebrew particle to إِنَّ, viz. הִנֵּה, also governs the accusative, as appears from the forms הִנֵּנִי and הִנֵּנִי, *ecce me.* B

Rem. *h*. Some of the Arabs put the predicate of these words, as well as their noun, in the accusative; e.g. كَأَنَّ أُذْنَيْهِ إِذَا تَشَوَّفَا قَادِمَةً أَوْ قَلَمًا مُحَرَّفَا *his ears, when he looks out eagerly, are like a quill or a pointed reed-pen;* إِنَّ حُرَّاسَنَا أُسْدَا *verily our guards are lions;* يَا لَيْتَ أَيَّامَ ٱلصِّبَى رَوَاجِعَا *O would that the days of youth could return!* يَا لَيْتَنِى إِيَّاكَ *O would that I were thou!* C

37. If the conjunction وَ connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as مَشَى زَيْدٌ وَٱلطَّرِيقَ *Zèid went along the road;* مَا زِلْتُ أَسِيرُ وَٱلنِّيلَ *I did not cease going along the Nile;* فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَآءَكُمْ *decide then upon your affair with your companions;* [ٱسْتَوَى ٱلْمَآءُ وَٱلْخَشَبَةَ *water and wood are equal*]: مَا صَنَعْتَ وَأَبَاكَ *what hast thou done, together with thy father?* D

* [لَيْتَ seems to be changed from رَأَيْتَ = رَيْتَ Hence it can be construed with two objective complements in the accusative (like the أَفْعَالُ ٱلْقُلُوبِ) e.g. لَيْتَ زَيْدًا قَائِمًا *O might Zèid rise!* prop. utinam videas Zèidum surgentem.]

A سِرْتُ وَإِيَّاهُ *I went together with him*;* مَا شَأْنُكَ وَزَيْدًا, or مَا لَكَ وَزَيْدًا, *what hast thou to do with Zèid?* مَا لَكَ وَٱلتَّلَدُّدَ حَوْلَ نَجْدٍ *what hast thou to do with loitering about Nèǵd!* (كَفْيُكَ or قَطْكَ) حَسْبُكَ وَزَيْدًا دِرْهَمٌ *a dirham is enough for thee together with Zèid;* وَحَسْبُكَ وَٱلضَّحَّاكَ سَيْفٌ مُهَنَّدٌ *a sword of good steel is enough for thee with* (when thou meetest) *aḍ-Ḍaḥḥāk;* شَأْنَكَ وَٱلْحَجَّ *do as thou pleasest* (§ 35, *b*, *β*) *about the pilgrimage* (= عَلَيْكَ شَأْنَكَ مَعَ ٱلْحَجِّ); اِمْرَءًا وَنَفْسَهُ

B *let a man alone* (= دَعْهُ مَعَ نَفْسِهِ). This وَ is called by the grammarians, like the وَ that governs the subjunctive (§ 15, *e*), وَاوُ ٱلْمَعِيَّةِ or وَاوُ ٱلْجَمْعِ *the wāw of simultaneousness,* and وَاوُ ٱلْمُصَاحَبَةِ *the wāw of association* or *concomitance*†.

[REM. *a*. The وَ is called وَاوُ ٱللُّزُومِ *the wāw of adherence,* if the two nouns belong necessarily together, as كُلُّ شَيْءٍ وَثَمَنُهُ *each*

C *thing has its price;* كُلُّ إِنْسَانٍ وَهَمُّهُ *every man has his own care.*]

REM. *b*. This accusative is termed اَلْمَفْعُولُ مَعَهُ or *the object in connection with which something is done.* It occurs, though but rarely, in Hebrew, as Esther, ch. iv. 16, גַּם־אֲנִי וְנַעֲרֹתַי אָצוּם כֵּן, *I too, with my maidens, will fast so.*

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* [From this وَإِيَّاهُ the modern preposition وَيَّا or وَيَا *with* has been formed (comp. Lane, p. 135 *c*). Spitta, *Grammatik,* § 83, p. 166,

D adduces this as an evident proof against Sprenger, who considered the whole theory of the وَاوُ المَعِيَّةِ as false (*Alte Geogr.* p. 280). D. G.]

† Quite correctly too, for the subjunctive of the verb corresponds both in signification and in form to the accusative of the noun. The one shows that a person or thing depends upon an act, the other that one act depends upon, or is affected or governed by, another act. [It is perhaps superfluous to remark that the use of وَ with the accusative is not limited by the conditions given for the use of وَ with the subjunctive.]

38. The person or thing called, اَلْمُنَادَى, is generally preceded by A
one or other of the حُرُوفُ ٱلنِّدَآءِ, or حُرُوفُ ٱلْمُنَادَاةِ, *interjections*. The
principal of these are: أَ, آ*, يَا, أَيَا, هَيَا, أَىْ, آىْ: أَيُّهَا (fem. أَيَّتُهَا),
to which يَا may also be prefixed; and وَا.

(*a*) Of the first seven of these particles the most common are
أَ, يَا, and أَيَا. They require after them a noun not defined by the
article, which is put sometimes in the nominative, sometimes in the
accusative.

(α) The *nominative*—in the singular always without the tènwīn— B
is used when the particular person or thing called is directly addressed
by the speaker, and no explanatory term of any description is appended
to it; as يَا مُحَمَّدُ *O Muḥammad* (nom. مُحَمَّدٌ); أَعَمَّارُ *O ʿAmmār*
(nom. عَمَّارٌ); يَا عَمْرُو *O ʿAmr* (nom. عَمْرٌو, Vol. i. § 8, rem. *b*); يَا طَلْحَةُ
O Ṭalḥa; يَا سِيبَوَيْهِ *O Sībawèih*; يَا تَأَبَّطَ شَرًّا *O Ta'abbaṭa Śarran*;
يَا ضَبِّىُّ *O man of the tribe of Ḍabba* (ضَبَّةُ); يَا رَقَاشِ *O Raḳāś*; يَا زَيْنَبُ *O Zèinèb*; يَا فَاطِمَةُ *O Fāṭima*;
يَا رَجُلُ *O thou man*; يَا سَيِّدُ *O sir*; يَا عَيْنُ *O eye*; يَا جَارِيَةُ مَا ٱسْمُكِ *what is thy name, girl?* C
يَا رَجُلَانِ *O you two men*: يَا رِجَالُ *O you men*; يَا نَبِيُّونَ *O prophets*;
يَا هٰذَا, يَا هٰذِهِ, يَا هٰؤُلَآءِ, *you there!*

(β) The *accusative* is used: (1) when the person or thing called
is indefinite† and not directly addressed by the speaker; as when a
blind man says يَا رَجُلًا خُذْ بِيَدِى *some man, take my hand*, or
يَا جَارِيَةً خُذِى بِيَدِى *some woman, take my hand*; or a preacher, D
يَا غَافِلًا وَٱلْمَوْتُ يَطْلُبُهُ *O thou that art heedless, whilst Death is seeking
thee*; or a poet, يَا رَاحِلًا يَبْغِى زِيَارَةَ طَيْبَةٍ *O traveller that wishest to*

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* [أَ is used in calling one who is near, آ in calling to one who is distant.]

† [Nöldeke writes in a note on *Delectus*, p. 67, l. 15: "Ego quidem in talibus nomen indefinitum esse nego."]

A *visit Ṭaiba* (ĕl-Medīna); أَيَا رَاكِبًا إِمَّا عَرَضْتَ فَبَلِّغَا نَدَامَايَ مِنْ نَجْرَانَ أَنْ لَا تَلَاقِيَا *O rider, if thou fallest in with (them), tell my comrades of Nèǵrān that there is no meeting (for us).* (2) When it is directly addressed by the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term; as يَا عَبْدَ ٱللّٰهِ *O 'Abdu-'llāh;* يَا سَيِّدَ ٱلْوُحُوشِ *O lord of the wild beasts;*

B يَا أَبَا ٱلْحُصَيْنِ *O father of the little fortress* (an epithet of the fox); يَا صَاحِبَيَّ *O ye two companions of mine;* يَا مُوقِدَيْ نَارِي *O ye two kindlers of my fire;* يَا بَنِي إِسْرَائِيلَ *O children of Israel;* أَإِخْوَانَنَا *O brethren of ours;* يَا طَالِعًا جَبَلًا *O thou that art ascending a hill;* يَا مُعْطًى كُلَّ خَيْرٍ *O thou that art gifted with every good thing;* يَا خَيْرًا مِنْ زَيْدٍ *O thou that art better than Zèid;* يَا رَفِيقًا بِٱلْعِبَادِ *O thou that art kind towards men;*

C يَا حَسَنًا وَجْهُهُ *O thou that art handsome in face;* يَا مَضْرُوبًا غُلَامُهُ *O thou whose slave has been beaten.*

The simple نِدَآءٌ, when the accusative is used, is merely an exclamation, addressed to no one in particular; but when the nominative is used, it is a real address, خِطَابٌ, to a definite individual. In the compound نِدَآءٌ no such distinction is made, and even in a real address the accusative is used, as being the case that depends on a

D verb, and to which, therefore, other nominal and verbal dependencies can be more readily attached; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the tènwin in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. *b*).

REM. *a.* When no interjection is expressed, the same rules apply as above; e.g. عِتْبَانُ *O 'Itbān;* ذَا ٱلْعَرْشِ *O Lord of the*

Throne; خَلِيلَيَّ *O my two friends;* أَحْبَابَ أَنْفُسِنَا *beloved of our* A *souls!* أَحِبَّتَنَا *O friends of ours!* يُوسُفُ أَعْرِضْ عَنْ هٰذَا *Joseph, turn away from this (leave it alone, take no further notice of it);* أَصْبِحْ لَيْلُ *become morning, O night:* اِفْتَدِ مَخْنُوقُ *ransom thyself, O throttled one;* جُدِّعْتُمَا شَاعِرَىْ قَوْمٍ ذَوِى حَسَبٍ *may your noses be cut off, ye two poets who belong to an honourable people!* With pronouns this omission is very rare; as ذَا أَرْعِوَآءٍ *thou there, refrain (from folly),* for يَا ذَا; بِمِثْلِكَ هٰذَا لَوْعَةٌ وَغَرَامُ *through the like of* B *thee, thou (man) there, (comes) heartache and torment* (or *ruin*): ثُمَّ أَنْتُمْ هٰؤُلَآءِ تَقْتُلُونَ أَنْفُسَكُمْ *thereafter ye, ye men there, were slaying your own selves;* مَنْ لَا يَمُوتُ أَرْحَمْ مَنْ يَمُوتُ *O Thou that diest not, have mercy upon him who is dying.*

Rem. *b.* The suffix of the first person singular, ـِى, is generally shortened in the vocative into *kèsra*, ـِ (see above, at the end of the section); as يَا رَبِّ *O my lord;* رَبِّ أَرِنِى *my Lord, show me;* C يَا نَفْسِ *O my soul;* يَا عِبَادِى, or يَا عِبَادِ, *O my servants;* أَخِلَّآءِ *my friends!* يَا بُنَىِّ *O my dear son.* This remark does not, of course, apply to words ending in ـًى or ـٍ, from radicals tert. و et ى: as يَا فَتَايَ, from فَتًى *a youth,* يَا قَاضِىَّ, from قَاضٍ *a judge.* Other forms are admissible, besides ـِى and ـِ; as, from عَبْدٌ *a slave,* يَا عَبْدِيَهْ, D يَا عَبْدِى, يَا عَبْدَ, يَا عَبْدَى or يَا عَبْدَا, and in pause يَا عَبْدَاهْ (compare no. *c*, rem. *d*). E.g. اِبْنَ أُمَّ *O son of my mother,* Ḳor'ān vii. 149, يَابْنَ عَمَّ *O son of my uncle,* يَا بُنَىَّ *O my dear son,* for يَا بِنْتَ, عَمِّ, أُمِّ, بُنَىِّ: يَا رَبَّا تَجَاوَزْ عَنِّى *O my Lord, forgive me;* عَمَّا لَا تَلُومِى وَٱهْجَعِى *O daughter of my uncle, do not scold, but go to sleep;* يَا عَمَّاهْ هَلْ كُنْتَ أَعْوَرَ قَطُّ *O my uncle, wast thou ever blind of one eye?* The words أَبٌ *father* and أُمٌّ *mother* admit of the peculiar forms يَا أَبَتِ and يَا أُمَّتِ (also pronounced with fètha.

A أَبَتَ, أُمَّتَ), which become in pause يَا أَبَهْ and يَا أُمَّهْ. We likewise meet with يَا أَبَتَاهْ and يَا أُمَّتَاهْ.

REM. *c.* On the principle alluded to at the end of the section, as well as in rem. *b*, several classes of substantives admit of being shortened in the vocative by the rejection of one or more of their final letters. This abbreviation is called by the grammarians اَلتَّرْخِيمُ *the softening* of the voice (compare Vol. i. § 283). Namely:

(1) All substantives, whether proper or common, masculine or

B feminine, that end in ـَة; as يَا تَوْبَةُ for يَا تَوْبَ, أَجَارِيَةُ for أَجَارِى, يَا مُعْوِيَةُ for يَا مُعْوِى (names of men); أُمَيْمَةُ for أُمَيْمَ, أَسْمَةُ for أَسْمَى, يَا مَيَّةُ for يَا مَىَّ (names of women); أَعَاذِلَةُ, for أَعَاذِلَ, *O thou (woman) that reproachest (me)*; يَا نَاقَةُ, for يَا نَاقَ, *O she-camel;* يَا شَا اُدْجُنِى (or اُرْجُنِى) *keep to the house, O sheep!* for يَا شَاةُ.

(2) Simple proper names, not ending in ـَة, that contain at least

C *four* letters; as يَا مَازِ for يَا مَازِنُ, أَعَامِرُ for أَعَامِ, أَمَالِكُ for أَمَالِ, يَا سُعَادُ for يَا سُعَا (name of a woman). If the word consists of more than four letters, and the penult is servile and quiescent, it disappears along with the last letter, as يَا مَنْصُ, يَا مَرْوَ, يَا عُثْمَ, for مَنْصُورُ, مَرْوَانُ, عُثْمَانُ, يَا جَعْفَ, يَا مِسْكِ, جَعْفَرُ, مِسْكِينُ; but in other cases it must be retained, as يَا قَنَوَّ, يَا مَجِى, يَا مُخْتَا, for فِرْعَوْنُ, قَنَوَّرُ, مَجِيدُ, مُخْتَارُ, and غُرَنْيَقُ, يَا غُرَنَى, يَا فِرْعَوْ, though

D some admit the forms يَا فِرْعَ and يَا غُرَنَ. Words not ending in ـَة may also be inflected without regard to the portion dropped; as يَا ثَمِى, يَا جَعْفُ, يَا حَارُ, instead of ثَمُو, جَعْفَ, حَارِ, and ثَمُو (for ثَمُودُ, جَعْفَرُ, and حَارِثُ); and the same thing is admissible when the termination ـَة is not of the fem. gender, as يَا مَسْلَمُ, instead of مَسْلَمَ, for مَسْلَمَةُ (a man's name). Proper names compounded with a genitive (as عَبْدُ شَمْسٍ), or forming a complete proposition (as تَأَبَّطَ شَرًّا, بَرَقَ نَحْرُهُ) do not admit of any abbreviation, though we occasionally find such examples as يَا تَأَبَّطَ, dropping شَرًّا; but if

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they belong to the class called مُرَكَّبٌ مَزْجِيٌّ (Vol. i. § 264). they are A
shortened by the rejection of the second word, as يَا سِيبَ, يَا مَعْدِى, for سِيبَوَيْهِ, مَعْدِى كَرِبَ. (3) To these may be added some rarer cases, as يَا صَاحِ *O companion*, for صَاحِبُ, as صاحِ شَمِّرْ ولا تَزَلْ ذَاكِرَ ٱلْمَوْتِ *friend, gird up thy dress, and cease not to be mindful of death*; and كَرَا, for كَرَوَانُ, in the proverb أَطْرِقْ كَرَا *crouch down quietly, O bustard* (or *partridge*); as well as the words يَا فُلُ (for فُلَانُ) and يَا هَنْ = يَا رَجُلُ. [Comp. Vol. i. § 353*, 2.] B
These last are inflected as follows:—

Plur.	Dual.	Sing.		
يَا فُلُونَ	يَا فُلَانِ	يَا فُلُ	M.	
يَا فُلَاتُ	يَا فُلَتَانِ	يَا فُلَةُ (فُلَاةُ, فُلَ)	F.	
يَا هَنُونَ	يَا هَنَانِ	يَا هَنُ	M.	
(يَا هَنُونَاهْ)	(يَا هَنَانِيهْ)	(يَا هَنَهْ, يَا هَنَاهْ)		
يَا هَنَاتُ	يَا هَنَتَانِ	يَا هَنَةُ, يَا هَنْتُ	F.	C
(يَا هَنَاتُوهْ)	(يَا هَنَتَانِيهْ)	(يَا هَنَتَاهْ)		

Rem. *d*. We have said above that the noun which immediately follows these interjections does not admit the article. One exception is the name of *God*, ٱللّٰهُ, from which we may say يَا ٱللّٰهُ or, irregularly retaining the hèmza, يَا أَللّٰهُ*. Another is produced by the insertion of the pronoun ذَا or هٰذَا between the interjection and the vocative; as يَا هٰذَا ٱلرَّجُلُ, يا هٰؤُلَاءِ ٱلرِّجَالُ, instead of يَا رَجُلُ. D

* The more usual form, however, is ٱللّٰهُمَّ, without any interjection prefixed, though we find occasionally in verse يَا ٱللّٰهُمَّ. The origin of the termination ـُمَّ is uncertain. [This ٱللّٰهُمَّ is used as a corroborative interjection in the expressions ٱللّٰهُمَّ إِلَّا *unless indeed* or *unless possibly* (§ 186, *a*, rem. *d*), and ٱللّٰهُمَّ نَعَمْ *yes indeed* or *yea verily* (Lane, p. 83, *c*).]

A يَا رِجَالُ يَا ذَا ٱلْمُخَوِّفُنَا بِمَقْتَلِ شَيْخِهِ *O thou there, who terrifiest us with the murder of thy chief.* But cases like يَا ٱلْأَسَدُ شِدَّةً *O (thou who art like) the lion in strength;* مِنَ ٱجْلِكِ يَا ٱلَّتِى تَيَّمْتِ قَلْبِى *because of thee* (for مِنْ أَجْلِكِ), *O thou who hast enslaved my heart;* and فَيَا ٱلْغُلَامَانِ ٱللَّذَانِ فَرَّا *and O ye two slaves, who have fled;* are very rare.

REM. *e.* If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (ٱلْبَدَلُ, see § 139,
B rem. *b*, 2), or it be connected with another vocative by a conjunction (عَطْفُ ٱلنَّسَقِ, see § 139, rem. *b*, 3), the ordinary rules are followed; as يَا زَيْدُ زَيْدُ *O Zèid, Zèid;* يَا رَجُلُ زَيْدُ *O thou man there—Zèid;* يَا زَيْدُ وَعَمْرُو *O Zèid and 'Amr;* يَا رَجُلُ وَزَيْدُ *O thou man and Zèid;* يَا زَيْدُ أَوْ عَمْرُو *O Zèid or 'Amr;* but يَا زَيْدُ عَبْدَ ٱللّٰهِ *O Zèid—(I mean) 'Abdu 'llāh;* يَا زَيْدُ وَعَبْدَ ٱللّٰهِ *O Zèid and 'Abdu 'llāh.* If, however, the connected word (ٱلْمَنْسُوقُ) has the article, both the
C nominative and accusative are admissible; as يَا عَمْرُو وَٱلْحَارِثُ, or وَٱلْحَارِثَ, *O 'Amr and 'l-Ḥārit;* يَا زَيْدُ وَٱلْغُلَامُ, or وَٱلْغُلَامَ, *O Zèid and the slave;* يَا جِبَالُ أَوِّبِى مَعَهُ وَٱلطَّيْرُ, or وَٱلطَّيْرَ, *O mountains, repeat ye (the praises of God) with him, and ye birds.*—Should a vocative be repeated in such a way that the repetition is necessarily put in the accusative by a following genitive, then the accusative may be used in the first instance as well as the nominative. For example, يَا سَعْدُ سَعْدَ ٱلْأَوْسِ, or يَا سَعْدَ, *O Sa'd, Sa'd of (the tribe*
D *of) 'l-'Aus;* يَا تَيْمُ تَيْمَ عَدِيٍّ, or يَا تَيْمَ, *O Tèim, Tèim of (the tribe of) 'Adī;* يَا زَيْدُ زَيْدَ ٱلْيَعْمَلَاتِ ٱلذُّبَّلِ *O Zèid, Zèid of the high-bred camels of slender make.* The grammarians explain the accusative by saying either that the second accusative is مُقْحَمٌ *arbitrarily inserted*, or that the genitive has been dropped in the first instance. In the one case the original construction is يَا سَعْدَ ٱلْأَوْسِ; in the other, يَا سَعْدَ ٱلْأَوْسِ سَعْدَ ٱلْأَوْسِ.

Rem. *f.* If a vocative, expressed by the nominative, be connected with another substantive by a عَطْفُ ٱلتَّوْكِيدِ (see § 139, rem. *a*) or a عَطْفُ ٱلْبَيَانِ (see § 139, rem. *b*, 3), the appositive may be put either in the nominative or the accusative; as يَا تَمِيمُ أَجْمَعُونَ, or أَجْمَعِينَ, *O (tribe of) Tèmīm, all of you;* يَا مُحَمَّدُ ٱلنَّبِيُّ, or ٱلنَّبِيَّ, *O Muḥammad the prophet;* يَا رَجُلُ زَيْدٌ, or زَيْدًا, *O thou man there, Zèid;* يَا هٰذَا زَيْدٌ, or زَيْدًا. *id.;* يَا غُلَامُ بِشْرٌ, or بِشْرًا, *O slave, Bišr;* [يَا أَعْرَابِيُّ أَحْمَقَ جِلْفًا جَافِيًا *O thou foolish, churlish, rough boor,* Ṭab. ii. 1312, l. 2 *seq.*]; unless it has a genitive after it, when it must be in the accusative; as يَا تَمِيمُ كُلَّكُمْ *O (tribe of) Tèmīm, all of you;* يَا إِبْرٰهِيمُ خَلِيلَ ٱللّٰهِ *O Abraham, the friend of God;* يَا زَيْدُ ذَا ٱلْحِيَلِ *O Zèid, skilled in wiles;* أَزَيْدُ أَخَا وَرْقَآءَ *O Zèid, brother of Warḳā;* يَا زَيْدُ ٱبْنَ أَخِي *O Zèid, my brother's son;* يَا هِنْدُ ٱبْنَةَ عَمِّنَا *O Hind, our uncle's daughter.*—If the word ٱبْنٌ stands between the names of son and father, it loses its prosthetic ا (Vol. i. § 21, *b*), and the name of the person addressed may be put either in the nominative or the accusative [though the latter is generally preferred]: as يَا زَيْدُ بْنَ عَمْرٍو, or يَا زَيْدَ, *O Zèid, son of 'Amr;* مُرَّ يَا مُرَّ مُرَّةَ بْنَ تَلِيدٍ *Murra, O Murra, Murra son of Tèlīd;* وَتَبْنِي ٱلْمَجْدَ يَا عُمَرُ بْنَ لَيْلَى *and thou buildest up glory, O 'Omar son of Lèilā;* [عَلَيْكَ سَلَامُ ٱللّٰهِ قَيْسَ بْنَ عَاصِمٍ *God's peace upon thee, O Ḳais ibn 'Āṣim, Ḥamāsa* 367 with the var. قَيْسُ]. The same construction holds with ٱبْنَةٌ: as يَا هِنْدُ ٱبْنَةَ عَاصِمٍ, or يَا هِنْدَ, *O Hind, daughter of 'Āṣim.*

Rem. *g.* An adjective in connection with a vocative, expressed by the nominative, may likewise be put either in the nominative or the accusative: as يَا زَيْدُ ٱلْعَاقِلُ, or ٱلْعَاقِلَ, *O Zèid the intelligent;* يَا هٰذَا ٱلْعَاقِلُ, or ٱلْعَاقِلَ, *O thou there, the intelligent:* يَا زَيْدُ ٱلْكَرِيمُ فَمَا كَعْبُ بْنُ مَامَةَ ٱلْأَبِ, or ٱلْكَرِيمَ, *O Zèid, whose father is noble;*

A وَٱبْنُ سُعْدَى بِأَجْوَدَ مِنْكَ يَا عُمَرُ ٱلْجَوَادَا *not Ka'b 'ibn Māma nor 'Ibn Su'dā was more bountiful than thou, O 'Omar the bountiful;* [يَا فَاسِقُ الرِّدِّىُّ *O thou unrighteous man, the apostate,* *El-Mubarrad, p. 573, l. 1].

REM. *h.* The interjection يَا is sometimes prefixed to an imperative, as أَلَا يَا ٱسْلَمِى يَا دَارَ *O, prostrate yourselves;* أَلَا يَا ٱسْجُدُوا مَىَّ عَلَى ٱلْبِلَى *O be thou safe, O house of Maiya, despite (all) wear*
B *and tear,* or *during wear and tear;* أَلَا يَاصْبَحَانِى قَبْلَ غَارَةِ سِنْجَالِ *O bring me a morning-draught before the attack on Sinǵāl;* أَبَا خَالِدٍ يَانْفِرْ *come forth to war, Abū Hālid;* to the optative لَيْتَ (see § 36, rem. *f*), as يَا لَيْتَنِى كُنْتُ *O would that I knew;* يَا لَيْتَ شِعْرِى مَعَهُمْ *O would that I had been with them;* and to a nominal or verbal proposition, as يَا بُؤْسَ لِزَيْدٍ *O, woe to Zèid;* يَا لَعْنَةُ ٱللّٰهِ وَٱلْأَقْوَامِ كُلِّهِمْ وَٱلصَّالِحِينَ عَلَى سِمْعَانَ مِنْ جَارِ *O, the curse of God*
C *and of all the peoples and of the just be upon Sim'ān as a neighbour;* يَا قَلَّ خَيْرُ ٱلْغَوَانِى *O, little is the good of the women.* In these cases some grammarians assume an ellipse of the مُنَادًى or *person called,* as يَا قَوْمِ بُؤْسَ لِزَيْدٍ, whilst others regard يَا merely as a حَرْفُ تَنْبِيهٍ or *particle used to excite attention**.

(*b*) أَيُّهَا and يَا أَيُّهَا (or يَاأَيُّهَا) require after them a noun, singular, dual or plural, defined by the article, and in the nominative case; as
D أَيُّهَا ٱلنَّاسُ *O people;* يَا أَيُّهَا ٱلْمَلِكُ *O king;* أَيُّهَا ٱلْمَرْأَةُ, or أَيَّتُهَا ٱلْمَرْأَةُ, *O woman;* يَا أَيَّتُهَا ٱلنَّفْسُ *O soul;* أَيَّتُهَا ٱلْعِيرُ *O caravan;* يَا أَيُّهَا ٱلَّذِينَ

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* [The ellipse of the مُنَادًى is evident in such phrases as يَا بِأَبِى وَأُمِّى *O thou, whom I would ransom with my father and my mother;* ٱللّٰهُ ٱلْمُسْتَعَانُ عَلَيْكَ يَا فَدَتْكَ نَفْسِى *I pray God to help me against thee, O thou whom I would ransom with my life,* Aġānī xviii. 185, lines 22, 23. D. G.]

آمَنُوا *O ye who believe;* أَيُّهَ ٱلْمُؤْمِنُونَ [for أَيُّهَا] *O believers.* The demonstrative ذَا is also admissible; as يَا أَيُّهَا ذَا أَقْبِلْ *thou there, come forward!* أَلَا أَيُّهٰذَا ٱلْبَاخِعُ ٱلْوَجْدُ نَفْسَهُ *O thou there, whose soul passion* (or *grief*) *is killing;* أَلَا أَيُّهَا ذَا ٱلنَّابِحُ ٱلسِّيدَ *O thou there, who barkest at* (*revilest*) *the Bènū 's-Sīd.* A

Rem. أَيُّهَا is occasionally used لِلِٱخْتِصَاصِ, *for specification* (see § 35, *b*, ð), by a speaker to call attention to himself or himself and his companions: as أَمَّا أَنَا فَأَفْعَلُ كَذَا أَيُّهَا ٱلرَّجُلُ *as for me I will do so and so, O man* (meaning himself): اَللّٰهُمَّ ٱغْفِرْ لَنَا أَيَّتُهَا ٱلْعِصَابَةُ *O God, forgive us, O band* (me and my companions): فَتَخَلَّفْنَا أَيَّتُهَا ٱلثَّلَاثَةُ *and so we remained behind, O three* (we three). In this case أَيُّهَا must be preceded by a clause containing the pronoun to which it refers, and يَا is never prefixed to it. B

(*c*) وَا, which is used to express sorrow or pain, and is hence called حَرْفُ ٱلنُّدْبَةِ, *the particle of lamentation,* follows the same rules as يَا: e.g. وَا مُحَمَّدْ *alas Muḥammad!* وَا عَبْدَ ٱللّٰهِ *alas 'Abdu-'llāh!* Generally, however, the termination ـَا, in pause ـَاهْ, is added, which usually effaces the final vowels: as وَا زَيْدَا, or وَا زَيْدَاهْ, *alas Zèid!* وَا عَبْدَ ٱلْمُطَّلِبَاهْ, وَا مَعْدِى كَرِبَا. If a genitive follows, this termination is annexed to it, and not to the governing word: as وَا أَمِيرَ ٱلْمُؤْمِنِينَاهْ *alas for the commander of the faithful!* Similarly with ٱبْنٌ *son,* وَا عَمْرُو بْنَ ٱلزُّبَيْرَاهْ *alas for 'Amr the son of 'ez-Zubèir!* But as to an adjective, there is a doubt, some admitting وَا زَيْدُ ٱلْكَرِيمَاهْ *alas for the noble Zèid,* and others not. C D

Rem. *a.* وَا can be prefixed only to a proper name or a definite word*; we cannot say وَا رَجُلَاهْ or وَا هٰذَاهْ. Nor can it precede

* [That is, not having a vague signification, for هٰذَا is definite in the grammatical sense. The rule refers, of course, only to the cases

A اَلَّذِى; though it may be prefixed to مَنْ, as وَا مَنْ حَفَرَ بِئْرَ زَمْزَمَاهْ *alas for him who dug the well of Zèmzèm!*

REM. *b.* يَا may also be used لِلنُّدْبَةِ, as أَلَا يَا عَمْرُو عَمْرَاهْ *O 'Amr, 'Amr!*

REM. *c.* Words ending in the ĕlif maḳṣūra (ـَى) usually reject that termination before adding ـَاهْ, as وَا مُوسَاهْ, from مُوسَى *Moses*, though وَا مُوسَيَاهْ is admissible. See Vol. i. § 368, rem. *b.*

REM. *d.* The suffix pronoun of the 1st pers. sing. may either
B be retained or rejected; as وَا عَبْدِيَا, or وَا عَبْدَا, *O my servant!* يَا أَسَفَا, وَا أَسَفَا, وَا ظَهْرَاهْ *O my back!* [يَا إِخْوَتَاهْ *O brethren!*] or يَا وَيْلَتَى, يَا لَهْفَى, يَا حَسْرَتَا, وَا حَسْرَتَا, وَا حَرَبَا, يَا أَسَفَى, *O my grief!*—The suffixes of the 2nd pers. sing. fem. and the 3rd pers. sing. masc. retain their vowels in a lengthened form, to prevent confusion: وَا غُلَامَكَاهْ, *alas for thy slave*, is masc., the fem. being وَا غُلَامَكِيهْ; whereas وَا غُلَامَهَاهْ is fem., the masc. being وَا غُلَامَهُوهْ Compare certain forms of يَا هَنْ under *a*, rem. *c*, 3.

C REM. *e.* In verse the form ـَاهْ is occasionally used, even out of pause; as يَا هَنَاهْ *O thou there;* يَا مَرْحَبَاهْ بِحِمَارِ عَفْرَا *O welcome is the ass of 'Afrā.*

39. (*a*) When the negative لَا is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the omission of the tènwīn. If there be a predicate ex-
D pressed, it must be likewise indefinite, but in the nominative case. For example: لَا رَجُلَ فِى ٱلدَّارِ *there is no man in the house;*

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where وا and يا are used to wail for the loss of a person, not to the exclamations وَا حَرَبَا *oh my spoliation!* (يَا أَسَفَا) or وَاجَزَعَا *oh my grief!* فَوَا عَجَبَا *and alas my wonder* (Lane sub حَتَّى). Comp. however rem. *d.* D. G.]

A لَا إِلٰهَ إِلَّا ٱللّٰهُ *there is no god but God:* ذٰلِكَ ٱلْكِتَابُ لَا رَيْبَ فِيهِ *this book, there is no doubt regarding it:* لَا رَجُلَ قَائِمٌ *there is no man standing;* لَا أَحَدَ خَيْرٌ مِنْكَ *there is no one better than thou;* لَا إِلٰهَيْنِ *there are not two Gods;* لَا رِجَالَ هُنَا *there are no men here;* لَا مُسْلِمِينَ فِى ٱلْمَدِينَةِ *there are no Muslims in the city;* لَا نَاصِرِينَ لَكَ *there are no helpers for thee;* لَا مُسْلِمَاتِ عِنْدَنَا *there are no Muslim women in our possession;* لَا لَذَّاتِ لِلشَّيْبِ *there are no pleasures for grey hairs:*

B دَوَابُّ ٱلْمَآءِ ٱلَّتِى لَا رِئَاتِ لَهَا *the aquatic animals which have no lungs;* [لَا بُدَّ مِنْ ذٰلِكَ or لَا مَحَالَةَ *there is no avoiding it* (Vol. i. § 364, *h*): وَلَا غَرْوَ أَنْ يَحْذُو ٱلْفَتَى حَذْوَ وَالِدِهْ *there is no wondering that the young man should follow the example of his father*]. But if the negative be separated from its object, it is put in the nominative; as لَا فِى ٱلدَّارِ رَجُلٌ *there is no man in the house;* لَا فِيهَا غَوْلٌ *in it* (viz. *the wine of Paradise*) *there is no injurious force.*

C Rem. *a.* The rule regarding the retention of the terminations نِ and نَ in the dual and plural may seem to be contradicted by such examples as لَا يَدَىْ لَكَ بِٱلظُّلْمِ *thou canst do no wrong* (lit. *thou hast not two hands for wrong*); لَا أُذُنَىْ لَهَا *she has no ears;* قَمِيصٌ لَا كُمَّىْ لَهُ *a shirt without sleeves;* لَا نَاصِرِى لَكَ *thou hast no helpers;* but in these cases the grammarians say that the preposition لِ is مُقْحَمَةٌ تَوْكِيدًا لِلْإِضَافَةِ, *arbitrarily inserted to strengthen the annexation*, and that the preceding noun is really in the construct

D state. In the same way too they explain the phrases لَا أَبَا لَكَ, *thou hast no father*, and لَا أَخَا لَهُ, *he has no brother*, which are generally used instead of لَا أَبَاكَ and لَا أَخَاهُ. [But compare Vol. i. § 315, footnote.] The form أَبٍ is, however, also used before لِ, as أَبِى ٱلْإِسْلَامُ لَا أَبَ لِى سِوَاهُ *El-Islām is my father, I have no father but it;* and if any transposition takes place, the ن of the

A dual and plural must of course be restored, as لَا لَكَ فِى هٰذَا يَدَانِ *thou hast nothing to do with this matter.*

REM. *b.* The plur. fem. in ـَات may, it is said, take fèth instead of kèsr, as لَا مُسْلِمَاتَ عِنْدَنَا.

REM. *c.* The interrogative أَ may be prefixed to لَا, either to ask a simple question or to convey a reproach, more rarely to express a wish; as أَلَا ٱصْطِبَارَ لِسَلْمَى *has Sèlmā no patience?*

B أَلَا ٱرْعِوَآءَ لِمَنْ وَلَّتْ شَبِيبَتُهُ *has one no self-restraint, whose youth is on the wane?* أَلَا عُمْرَ وَلَّى مُسْتَطَاعٌ رُجُوعُهُ *is there no life, the return of which is possible, after it has passed away? (would that a life, which has once passed away, could possibly return!)*

(*b*) If a genitive be attached to the substantive after لَا, the accusative must of course be used in its construct form, as لَا غُلَامَ رَجُلٍ حَاضِرٌ *there is no slave of any man present:*

C لَا صَاحِبَ صِدْقٍ مَوْجُودٌ *no true friend can be found.* But if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the tènwīn is retained (compare § 38, *a*, *β*, 2); as لَا طَالِعًا جَبَلًا ظَاهِرٌ *there is no one ascending a hill visible;* لَا رَاكِبًا فَرَسًا فِى ٱلطَّرِيقِ *there is no one riding a horse on the road;* لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا *there is no better (man) than Zèid in our opinion;* لَا نَاطِقًا بِخَيْرٍ عِنْدَنا *there*

D *is no one who speaks good with us;* لَا حَسَنًا فِعْلُهُ مَذْمُومٌ *no one whose deeds are good is blame-worthy;* لَا حَافِظًا لِلْقُرْآنِ عِنْدَكُمْ *there is no one among you who knows the Ḳor'ān by heart.*

REM. Nomina agentis, however, when they take their objective complement by means of the preposition لِ (§ 31), constantly reject the tènwīn; as إِنْ يَمْسَسْكَ ٱللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ *if God touch thee with trouble, there is none to*

remove it but He, and if He seek thee with good, there is none to keep back His bounty; لَا مُبَدِّلَ لِكَلِمَاتِ ٱللّٰهِ *none can change the words of God.* A

(*c*) If an adjective be immediately annexed to an accusative after لَا, it may either take the same form without the tènwīn, or it may retain the tènwīn, or, lastly, it may be put in the nominative with the tènwīn: as لَا رَجُلَ ظَرِيفَ فِيهَا. or لَا رَجُلَ ظَرِيفًا, or لَا رَجُلٌ ظَرِيفٌ فِيهَا, *there is no witty man in it* (the house). But if the adjective be separated in any way from the substantive, the first of these three constructions is no longer admissible; as لَا رَجُلَ فِيهَا ظَرِيفٌ, or ظَرِيفًا, *there is no witty man in it*, but not ظَرِيفَ. B

(*d*) If another substantive be connected with the accusative by the conjunction وَ, the particle لَا may be repeated or not. (*α*) If لَا be repeated, the first substantive may be put in the accusative without the tènwīn, and the second either in the accusative, with or without the tènwīn, or in the nominative; as لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةٌ, قُوَّةً) إِلَّا بِٱللّٰهِ C *there is no power and no strength save in God:* or the first substantive may be put in the nominative, and the second either in the accusative without the tènwīn or in the nominative; as لَا حَوْلٌ وَلَا قُوَّةَ (قُوَّةٌ) إِلَّا بِٱللّٰهِ. (*β*) If لَا be not repeated, the first substantive is put in the accusative without the tènwīn, and the second either in the nominative or in the accusative with the tènwīn; as لَا رَجُلَ وَٱمْرَأَةَ (وَٱمْرَأَةٌ) فِى ٱلدَّارِ *there is neither man nor woman in the house.* Examples: D

لَا نَسَبَ ٱلْيَوْمَ وَلَا خُلَّةَ *there is no kinship today and no friendship:*

لَا أُمَّ لِى إِنْ كَانَ ذَاكَ وَلَا أَبُ *may I have no mother, if this be so, and no father;*

لَا أَبَ وَٱبْنًا مِثْلُ مَرْوَانَ وَٱبْنِهِ *there is no father and no son like Marwān and his son;*

وَلَا لَغْوٌ وَلَا تَأْثِيمَ فِيهَا وَلَا حَيْنٌ وَلَا فِيهَا مُلِيمُ *and there is no idle talk in it* (in Paradise), *and no accusing (one another) of sin, and no death, and in it there is none to reproach;*

A يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ *a day in which there shall be no bartering, nor friendship, nor intercession;* [فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ *on them shall come no fear, neither shall they be grieved* (Ḳor'ān ii. 36, where a var. reading is خَوْفَ). R. S.]

REM. *a.* The particle لَا, when used as above, is called by the grammarians لَا نَافِيَةُ ٱلْجِنْسِ, or لَا لِنَفْيِ ٱلْجِنْسِ, *the lā that denies*
B *the whole genus,* [and لَا ٱلتَّبْرِئَةِ *the lā that denies absolutely*]. The substantive in the accusative is called اِسْمُ لَا, *the noun of lā,* and the predicate خَبَرُ لَا, *the predicate of lā.* The predicate may be omitted, when it has already been sufficiently indicated; as when one asks هَلْ عِنْدَكَ رَجُلٌ *is there a man in thy house?* and you reply لَا رَجُلَ *there is no one* (scil. عِنْدِى); or هَلْ مِنْ رَجُلٍ قَآئِمٌ *is there any one standing up?* and you say لَا رَجُلَ *no one* (scil.
C قَآئِمٌ). The omission of the noun, on the contrary, is very rare; as لَا عَلَيْكَ, for لَا بَأْسَ عَلَيْكَ, *there is no fear for thee* or *no harm will befall thee.*

REM. *b.* The noun of لَا should, according to the grammarians, be always indefinite (نَكِرَةٌ). Apparent examples to the contrary, as قَضِيَّةٌ وَلَا أَبَا حَسَنٍ لَهَا, *a disputed case, and no Abū Ḥasan for it* (*to decide it*), are explained to mean وَلَا مُسَمًّى بِأَبِى حَسَنٍ, *and no one*
D *named Abū Ḥasan,* or وَلَا مِثْلَ أَبِى حَسَنٍ, *and no one like Abū Ḥasan;* لَا هَيْثَمَ ٱللَّيْلَةَ لِلْمَطِيِّ *there is no Haiṯam tonight for the beasts that carry us;* لَا أُمَيَّةَ بِٱلْبَلَدِ *there is no 'Umèiya in the land.* An adjective added to any of these names would be indefinite, as وَلَا أَبَا حَسَنٍ حَنَّانًا لَهَا *and no compassionate Abū Ḥasan to decide it.*

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the *adverbial* complement in a stricter sense (see § 22, *b*). This depends—

A. On the idea of *being* or *existence*, when expressed (α) by the substantive verb كَانَ, or (β) by other verbs, the signification of which includes that of كَانَ. The general idea of existence is in this case limited and determined by the accusative. A

41. The verb كَانَ, *to be, to exist*, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as

B إِنْ كَانَ ٱلْبَلَآءُ مُقَدَّرًا يُصِيبُهُ لَا مَحَالَةَ *if the calamity is decreed* (or *fated*), *it will befall him without doubt*; كَانَ هُوَ وَأَخُوهُ مُعَلِّمَيْنِ بِٱلطَّآئِفِ *he and his brother were teachers in Ṭ-Ṭā'if*; لِتَكُونُوا شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا *that ye may be witnesses against mankind, and* (*that*) *the Apostle may be a witness in regard to you*; وَمَنْ يَكُنِ ٱلشَّيْطَانُ لَهُ قَرِينًا فَسَآءَ قَرِينًا *and whoever hath Satan as his companion, a bad companion is he!*

C فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ *and if they repent, it will be well for them*; إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا خَيْرَ لَكَ فِى قَتْلِهِ *if it be he, thou wilt not be able to overcome him; and if it be not he, there is no good to thee in killing him*; كُونُوا حِجَارَةً أَوْ حَدِيدًا *be ye stones or iron*; بِبَذْلٍ وَحِلْمٍ سَادَ فِى قَوْمِهِ ٱلْفَتَى وَكَوْنُكَ إِيَّاهُ عَلَيْكَ يَسِيرُ *by liberality and mildness a man becomes a chief among his people, and thy becoming so is easy for thee*; وَمَا كُلُّ مَنْ يُبْدِى ٱلْبَشَاشَةَ كَآئِنًا أَخَاكَ

D *and not every one who shows a cheerful face is thy brother*. But if كَانَ has only a subject connected with it, to which the idea of existence inherent in the verb is attributed, that subject is put, like every other, in the nominative; as كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ ثَلٰثَةٌ *there was* (or *lived*) *a merchant, and he had* (lit. *there were to him*) *three sons* (كَانَ تَاجِرًا would mean *he was a merchant*); فَمَنْ كَانَ لَهُ مَالٌ كَثِيرٌ *but he who has* (lit. *to whom there is*) *much property;*

A اَلْمَقْدُورُ كَائِنٌ *what is fated will come to pass.* In the former case, the substantive verb is called by the grammarians كَانَ اَلنَّاقِصَةُ, *the incomplete* or *defective, relative kāna*, because it requires an attribute to complete the sense; in the latter, كَانَ اَلتَّامَّةُ, *the complete, absolute kāna*, because it contains the attribute in itself and does not require any other.

REM. *a.* The subject is called اِسْمُ كَانَ, *the noun of kāna*,
B and the predicate خَبَرُ كَانَ *the predicate of kāna.* The natural sequence of the three is verb, subject, predicate, as كَانَ زَيْدٌ قَائِمًا; but we may also say كَانَ قَائِمًا زَيْدٌ, as وَكَانَ حَقًّا عَلَيْنَا نَصْرُ اَلْمُؤْمِنِينَ *and it was Our duty (it behoved Us) to succour the believers;* وَلَمْ يَكُ كُفُوًا لَهُ أَحَدٌ *and there is none equal unto Him;* and even كَانَ زَيْدٌ قَائِمًا, especially in interrogative and alternative sentences, as أَكْرِمِ اَلضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا *honour a guest, whether he be rich or poor* [§ 6, *a*]. This inversion is, however, in some
C cases impossible; for example, *my brother was my companion* must be expressed by كَانَ أَخِي رَفِيقِي, because كَانَ رَفِيقِي أَخِي would naturally mean *my companion was my brother.* [If subject and predicate are both definite, it is allowed, in case of inversion, to put the latter in the nominative, the former in the accusative, converting thereby the logical subject into the grammatical predicate, the logical predicate into the grammatical subject, as كَانَ أَخَاكَ زَيْدٌ for كَانَ أَخُوكَ زَيْدًا. Poets allow themselves to
D do the same in other cases, as وَمَا شَرُّ اَلثَّلَاثَةِ بِصَاحِبِكَ for وما بِشَرِّ اَلثَّلَاثَةِ صَاحِبُكَ (Tab. i. 755, l. 2). D. G.]

REM. *b.* كَانَ may sometimes be omitted, especially in alternative conditional clauses; as سَوْفَ تُجَازَى إِنْ خَيْرًا وَإِنْ شَرًّا *thou wilt be recompensed either with good or with evil* (i.e. إِنْ كَانَ جَزَاؤُكَ خَيْرًا وَإِنْ كَانَ شَرًّا); قَدْ قِيلَ مَا قِيلَ إِنْ صِدْقًا وَإِنْ كَذِبًا *what is spoken is spoken, be it true or false;* مَعْنَاهُ اَلْمُبَالَغَةُ فِي اَلشَّيْءِ

كَائِنًا مَا كَانَ إِنْ خَيْرًا وَإِنْ شَرًّا *its meaning is 'to do one's utmost* A
in a thing,' be it what it may, whether good or bad; مِنْ لَدُ شَوْلًا
فَإِلَى إِتْلَائِهَا *from the time they were pregnant, till their young were*
following them (i.e. مِنْ لَدُنْ كَانَتِ ٱلنِّيَاقُ شَوْلًا): اِيتِنِى بِدَابَّةٍ وَلَوْ
حِمَارًا *bring me a beast (to ride), even if it be an ass* [§ 4, rem. *b*].

Rem. *c*. كَانَ is rarely merely redundant; as سَرَاةُ بَنِى أَبِى بَكْرٍ
تَسَامَى عَلَى كَانَ ٱلْمُسَوَّمَةِ ٱلْعِرَابِ *the heroes of the Bènū 'Abī Bèkr* B
ride upon branded Arab steeds; فَكَيْفَ إِذَا مَرَرْتَ بِدَارِ قَوْمٍ وَجِيرَانٍ
لَنَا كَانُوا كِرَامِ *and how when thou passest by the dwelling of a*
tribe and of noble neighbours of ours? وَلَمْ يُوجَدْ كَانَ مِثْلُهُمْ *and*
their like was not found.*

Rem. *d*. The verb كَانَ, Æthiop. ኮነ: *kōna*, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in Syriac (rare) and Phœnician. The construction of the Æthiopic C
verb is the same as that of the Arabic; in the other Semitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative.—In Hebrew the radical כון retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of כָּ֫וֹן is supplied by הָיָה or הָוָה, Aram. הֱוָא, תִּסְּ, *to fall* (هَوَى), *happen, be* (compare وَقَعَ, *to fall, happen*, Lat. *accidit*, Eng. *it fell out*), of which the predicate must D
also be looked upon as in the accusative.

42. The same construction appertains to certain verbs, called by the grammarians أَخَوَاتُ كَانَ, *the sisters of kāna*, which add some circumstantial or modifying idea to the simple one of existence. This may be: (*a*) the idea of *duration* or *continuity*, as in دَامَ *to continue*,

* [Different from this is the use of كان after participles, infinitives and other nomina verbalia, in the sense of *he (it) was* or *was formerly*. See many examples in the Gloss. Geogr. and the Gloss. to Ṭabarī. D. G.]

A *to last*, construed in the perfect with the مَا ٱلدَّيْمُومَةِ (see § 7, and Vol. i. § 367, *p*), بَقِيَ *to remain, to last;* بَرِحَ, زَالَ, فَتِئَ, اِنْفَكَّ, *to cease*, construed, in the perfect or imperfect, with a negative particle; (*b*) the idea of *change* or *conversion*, as in صَارَ, عَادَ, رَجَعَ, and آضَ, *to turn out, to become;* (*c*) the idea of *time*, as in ظَلَّ *to be* or *do during the whole day*, بَاتَ *during the whole night*, أَسْفَرَ *at daybreak*, غَدَا or أَصْبَحَ *in the morning*, أَضْحَى *in the forenoon*, رَاحَ or أَمْسَى *in the evening*, all of
B which verbs are often used as simple synonyms of كَانَ, without any regard to the secondary idea of time; or, (*d*) the idea of *negation*, by which that of existence itself is absolutely denied, as in لَيْسَ *not to be.* Examples: لَا طِيبَ لِلْعَيْشِ مَا دَامَتْ مُنَغَّصَةً لَذَّاتُهُ بِٱدِّكَارِ ٱلْمَوْتِ وَٱلْهَرَمِ *there is no pleasure in life, as long as its joys are troubled by the recollection of death and old age;* لَا تَعُدَّ نَفْسَكَ مِنَ ٱلنَّاسِ مَا دَامَ ٱلْغَضَبُ غَالِبًا عَلَيْكَ *do not count thyself among men, as long as anger*
C *has the mastery over thee;* لَا يَزَالُ ٱللَّهُ مُحْسِنًا إِلَيْكَ *may God never cease being beneficent to you;* لَا تَزَلْ ذَاكِرَ ٱلْمَوْتِ *never cease bearing death in mind;* قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ *they said, we will not cease standing by it (worshipping it);* صَارَ ٱلطِّينُ خَزَفًا *the clay became pottery;* وَكَانَ يَرَى ٱلْمَآءَ يَصِيرُ بُخَارًا وَٱلْبُخَارَ يَصِيرُ مَآءً *and he thought that the water became vapour, and the vapour became water;* فَإِنَّكَ
D قَدْ شُرِيتَ فَعُدْتَ عَبْدًا بِمَكَّةَ *and thou hast been sold, and hast become a slave in Mèkka;* وَمَا ٱلْمَرْءُ إِلَّا كَٱلسِّرَاجِ وَضَوْءِهِ يَعُودُ رَمَادًا *man is like nought but the lamp and its light, which becomes ashes;* آضَ سَوَادُ شَعَرِهِ بَيَاضًا *the blackness of his hair became whiteness;* اَلْعَدُوُّ مَا يَرْجِعُ صَدِيقًا *an enemy never becomes a friend;* ظَلَّ وَجْهُهُ مُسْوَدًّا *his face became black;* وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا *and those who pass the night prostrating themselves unto their Lord and standing up (in prayer);*

A وَغَدَوْا عَلَى حَرْدٍ قَادِرِينَ *and they went out in the morning with settled purpose;* أَصْبَحْتُمْ بِنِعْمَةِ ٱللّٰهِ إِخْوَانًا *through the grace of God ye are become brethren;* تَمَنَّيْتَ أَنْ تُمْسِيَ فَقِيهًا مُنَاظِرًا *thou wishest to become a lawyer skilled in disputation;* لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ ٱلسَّلَامَ لَسْتَ مُؤْمِنًا *say not to one who gives you the salutation, Thou art not a believer;* فَلَيْسَ سَوَآءً عَالِمٌ وَجَهُولُ *one who knows and one who does not know are not on an equality;*

B قَضَى ٱللّٰهُ يَا أَسْمَآءُ أَنْ لَسْتُ زَآئِلًا أُحِبُّكِ *God hath decreed, O Asmā, that I should not cease to love thee.*

Rem. *a.* To the above verbs may be added أَتَى, جَآءَ, and قَعَدَ*: as فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا *and throw it on my father's face, (and) he shall become seeing (recover his sight,* explained by يَرْجِعْ بَصِيرًا): ٱلْبِنَآءُ مُحْكَمًا (or أَتَى) جَآءَ *the building became strong* or *firm;* أَرْهَفَ شَفْرَتَهُ حَتَّى قَعَدَتْ كَأَنَّهَا حَرْبَةٌ *he sharpened his knife till it became like a javelin* (i.e. مِثْلَ حَرْبَةٍ).—Of these verbs three, viz. C لَيْسَ, فَتِئَ and زَالَ, are always نَاقِصَةٌ; the others may be either نَاقِصَةٌ or تَامَّةٌ (see § 41, at the end).

Rem. *b.* The verbs زَالَ, بَرِحَ, فَتِئَ, and انْفَكَّ, must always be accompanied by a negative, expressed (as in the above examples with بَرِحَ and زَالَ) or implied, as وَأَبْرَحُ مَا أَدَامَ ٱللّٰهُ قَوْمِي بِحَمْدِ ٱللّٰهِ مُنْتَطِقًا مُجِيدًا *and I shall not cease, as long as God preserves my tribe, through God's grace to wear a girdle and ride a noble steed* D فَقُلْتُ لَهَا وَٱللّٰهِ (أَبْرَحُ for لَا أَبْرَحُ, and مُجِيدًا in rhyme for مُجِيدًا); أَبْرَحُ قَاعِدًا *and I said to her, By God, I will not cease sitting still.* [Comp. § 162, rem.]

Rem. *c.* The verb وُجِدَ, *to be found, be extant, exist,* is often reckoned one of the أَخَوَاتُ كَانَ, but erroneously; for it is either =

* [خَرَجَ may be added to these verbs; see the Gloss. to 'Ibn 'al-Faqīh. D. G.]

A كَانَ ٱلتَّامَّةُ, and has no predicate, or it is the passive of وَجَدَ, which governs two accusatives, and therefore naturally retains the second object (ٱلْمَفْعُولُ ٱلثَّانِي); as لَا يُوجَدُ مِنْهَا شَيْءٌ صِرْفًا *not one of them is found pure* (*in a pure state*), where صِرْفًا is a حَالٌ or circumstantial accusative, or *we* (Fr. *on*, Germ. *man*) *do not find one of them pure*, where صِرْفًا is the second object [§ 25].

REM. *d.* The negative particles مَا and لَا, when مُشَبَّهَتَانِ بِلَيْسَ *assimilated to lèisa*, or used بِمَعْنَى لَيْسَ *in the signification of lèisa*,

B are also construed with the accusative of the predicate, provided (1) that the predicate is placed after the subject, (2) that the exceptive particle إِلَّا is not interposed between them, (3) that the corroborative particle إِنْ is not added to مَا, and (4) that the subject and predicate of لَا are both undefined; e.g. مَا هٰذَا بَشَرًا *this is not a human being;* وَمَا هُمْ أَوْلَادَهَا *and they are not its children;* تَعَزَّ فَلَا شَيْءٌ مَا هُنَّ أُمَّهَاتِهِمْ *they are not their mothers:* عَلَى ٱلْأَرْضِ بَاقِيًا وَلَا وَزَرٌ مِمَّا قَضَى ٱللّٰهُ وَاقِيَا *take comfort, for there*

C *is nothing on earth enduring, and no fortress can protect* (*one*) *from what God hath decreed;* نَصَرْتُكَ إِذْ لَا صَاحِبٌ غَيْرَ خَاذِلٍ *I aided thee when thou hadst no companion who was not faithless;* but on the contrary, مَا إِنْ طِبُّنَا جُبْنٌ *our habit is not cowardice;* بَنِي غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ وَلَا صَرِيفٌ وَلٰكِنْ أَنْتُمُ ٱلْخَزَفُ *ye Bènū Ġudāna, ye are neither gold nor pure silver, but ye are pottery.* The fourth restriction is violated in such verses as: وَحَلَّتْ سَوَادَ ٱلْقَلْبِ لَا أَنَا

D بَاغِيًا سِوَاهَا وَلَا عَنْ حُبِّهَا مُتَرَاخِيَا *and she dwelt in my heart's core, I desired no other than her and relaxed not my love of her* (أَنَا being definite); فَلَا ٱلْحَمْدُ مَكْسُوبًا وَلَا ٱلْمَالُ بَاقِيَا *then neither is praise won nor does the money remain.*—If مَا has a second predicate, connected with the first by an adversative particle, such as بَلْ or لٰكِنْ, then the second must be put in the nominative, as مَا زَيْدٌ قَائِمًا بَلْ قَاعِدٌ *Zèid is not standing but sitting*, i.e. بَلْ هُوَ قَاعِدٌ; but

in any other case, the accusative is preferable to the nominative, as A
مَا زَيْدٌ قَائِمًا وَلَا قَاعِدًا or مَا زَيْدٌ قَائِمٌ وَلَا قَاعِدٌ.—This government of مَا and لَا is peculiar to the dialect of el-Ḥigāz, and hence they are called مَا ٱلْحِجَازِيَّةُ and لَا ٱلْحِجَازِيَّةُ.

Rem. *e*. The above construction of مَا and لَا is also extended to لَاتَ (Vol. i. § 182, rem. *b*), and to إِنِ ٱلنَّافِيَةُ or *the negative 'in* (see [Vol. i. § 362, *k* and] § 158); as إِنْ هُوَ مُسْتَوْلِيًا عَلَى أَحَدٍ *he rules over nobody;* إِنْ ذٰلِكَ نَافِعَكَ وَلَا ضَارَّكَ *this cannot profit thee* B
nor harm thee; إِنِ ٱلْمَرْءُ مَيْتًا بِٱنْقِضَآءِ حَيَاتِهِ وَلٰكِنْ بِأَنْ يُبْغَى عَلَيْهِ فَيُخْذَلَا *a man is not (to be counted) dead when his life comes to an end, but when he is wronged, and forsaken (by his friends);* وَلَاتَ سَاعَةَ مَنْدَمٍ *but it was no time of escape;* لَاتَ حِينَ مَنَاصٍ *it was not an hour for repentance.* The government of لَاتَ seems to be restricted to nouns denoting *time*, and either its subject or predicate is omitted, usually the former (لَاتَ حِينَ مَنَاصٍ = C
لَيْسَ ٱلْحِينُ حِينَ مَنَاصٍ).

Rem. *f*. Instead of the accusative, the أَخَوَاتُ كَانَ may take after them a verb in the imperfect, following the construction of كَانَ, § 9, or § 8, *e*; e.g. كَانَ لَا يَزَالُ نَآئِمًا مَا دَامَ ٱلْحَدَّادُ يَعْمَلُ شُغْلًا *he used never to cease sleeping as long as the blacksmith continued working at any work;* فَبَقِيَ يَنْظُرُ إِلَيْهَا *and he continued looking at them;* وَصِرْتُ أَقْعُدُ عِنْدَهُ وَأُطِيلُ ٱلْحَدِيثَ مَعَهُ *and I sat down by* D
him and conversed with him at great length; صَارَ لَا يَتَكَلَّمُ *he became speechless;* صَارَ يَتَفَكَّرُ فِي كَذَا *he began to reflect upon such and such a subject;* فَبَاتَا يَأْمُلَانِ مِيَاهَ بَدْرٍ فَظَلْتُمْ تَفْكَهُونَ *and ye would be marvelling;* *and they were all night hoping for* (or *longing for*) *the waters of Bèdr;* فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ *and he began wringing his hands;* تَٱللّٰهِ تَفْتَؤُا تَذْكُرُ يُوسُفَ *by God, thou wilt not cease thinking* (or *speaking*) *of Joseph* (rem. *b*); تَنْفَكُّ تَسْمَعُ مَا حَيِيتَ بِهَالِكٍ حَتَّى تَكُونَهْ *thou wilt*

A *never cease, as long as thou livest, to hear of some one being dead, until thou art he* (*until thy own turn comes*). [The predicate of كَانَ and its *sisters* may also be replaced by a preposition and the word it governs, or by a circumstantial clause, generally with وَ, as لَقَدْ كُنْتُ وَمَا أُخَشَّى بِٱلذِّئْبِ *in former times I was not to be frightened by a wolf;* لَقَدْ كُنَّا وما نُصَلِّى عِنْدَ ٱلْكَعْبَةِ *we dared not to pray near the Ka'ba;* إِذْ كَانَتْ لَا تُحْجَبُ عَنْ ذٰلِكَ *as they were not prevented from it;* وَإِنَّ بِأَيْدِينَا ٱلْحَدِيدُ لَنَاطِقٌ إِذَامَا غَدَا فِى غَيْرِهَا

B وَهْوَ أَبْكَمُ *verily in our hands the steel is eloquent, whilst in other hands it is dumb.*]

REM. *g.* With the construction of the أَخَوَاتُ كَانَ, mentioned in rem. *e*, we may connect that of the أَفْعَالُ ٱلْمُقَارَبَةِ or *verbs of appropinquation.* These are principally of two kinds: such as indicate the simple proximity of the predicate, and such as imply a hope of its occurrence.—(1) To the first class belong كَادَ, أَوْشَكَ, and كَرَبَ. (*a*) كَادَ (1st p. sing. perf. كِدْتُ, rarely كَدْتُ), imperf.

C يَكَادُ, particip. كَآئِدٌ, was originally construed with the accusative of the predicate, as فَأُبْتُ إِلَى فَهْمٍ وَمَا كِدْتُ آيِبًا *and so I returned to* (*the tribe of*) *Fahm, but I was very near not returning;* but it commonly takes the predicate in the imperfect indicative, as إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا *verily he was nigh leading us astray from our gods;* مِنْ بَعْدِ مَا كَادَ تَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ *after the hearts of a part of them had well nigh swerved;* وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ

D يَفْقَهُونَ قَوْلًا *he found before them* (the two barriers or hills) *a people who could scarcely understand speech;* فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ *then they sacrificed her* (the cow), *but they were nearly not doing it;* إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا *when he stretches out his hand, he can hardly see it;* rarely the subjunctive with أَنْ, as مَا كِدْتُ أَنْ أُصَلِّىَ ٱلْعَصْرَ حَتَّى كَادَتِ ٱلشَّمْسُ أَنْ تَغْرُبَ *I was nearly not praying the 'asr* (or *afternoon prayer*) *till the sun was nearly setting;* كَادَتِ ٱلنَّفْسُ أَنْ تَفِيضَ عَلَيْهِ *my soul was nearly*

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expiring over him (for grief). (β) أَوْشَكَ, little used in the perfect, A
generally takes أَنْ with the subjunctive, more rarely the imperf.
indic.; as وَلَوْ سُئِلَ ٱلنَّاسُ ٱلتُّرَابَ لَأَوْشَكُوا إِذَا قِيلَ هَاتُوا أَنْ يَمَلُّوا وَيَمْنَعُوا
*and if men were asked for the (very) dust, when it was said 'Give
here,' they would well nigh be disgusted and refuse;* فَمُوشِكَةٌ أَرْضُنَا
أَنْ تَعُودَ خِلَافَ ٱلْأَنِيسِ وُحُوشًا يَبَابَا *and our land is nearly becoming,
after our friend's departure, a desolate wilderness;* يُوشِكُ مَنْ فَرَّ مِنْ
مَنِيَّتِهِ فِى بَعْضِ غِرَّاتِهِ يُوَافِقُهَا *he who flees from his fate, is likely to* B
meet it on some occasion when he is off his guard. This verb is
either personal or impersonal, for we may say يُوشِكُ زَيْدٌ يَجِىءُ
(as in the third of the above examples), or يُوشِكُ زَيْدٌ أَنْ يَجِىءَ
(as in the first), or يُوشِكُ أَنْ يَجِىءَ زَيْدٌ (where the real subject of
يُوشِكُ is the following clause). The form يُوشَكُ is a vulgarism.
(γ) كَرَبَ (rarely كَرِبَ) is only used in the perfect, and is construed
with the imperf. indic., rarely with أَنْ and the subjunctive; as
كَرَبَ ٱلْقَلْبُ مِنْ جَوَاهُ يَذُوبُ *my heart was nearly melting away* C
from grief; وَقَدْ كَرَبَتْ أَعْنَاقُهَا أَنْ تَقَطَّعَا *when their throats* (lit.
necks) *were nigh being cut to pieces* (*with drought* or *thirst*). To
these may be added such verbs as هَلْهَلَ يُدْرِكُهُ *he was near
overtaking him;* أَلَمَّ يَفْعَلُ كَذَا *he was near doing so and so;*
أَرَادَ, e.g. فَوَجَدَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ *and they found a wall which
was about to fall;* أَرَادَ ٱلْمَرِيضُ أَنْ يَمُوتَ *the sick man is about to
die;* هَمَّ, e.g. هَمَّ ٱلسِّرَاجُ أَنْ يَخْمُدَ *the lamp was on the point of* D
going out; and the like.—(2) To the second class belong عَسَى,
حَرَى, and اِخْلَوْلَقَ. (α) عَسَى (1st p. sing. عَسَيْتُ, rarely عَسِيتُ),
used, we may say, only in the perfect, [and having always the
meaning of the *imperfect*, mostly in the sense of the indefinite or
definite present (§ 8, *a*, *b*)], was originally construed, like كَادَ, with
the accusative, as in the half verse لَا تُكْثِرَنْ إِنِّى عَسَيْتُ صَائِمًا

A *do not (abuse me) so much, for I may become a faster*, and in the proverb عَسَى ٱلْغُوَيْرُ أَبْؤُسًا *perhaps the little cave may become (may bring) misfortunes*, or *perhaps el-Ġowèir* (the name of a well) *may become (may bring) misfortunes;* but generally it is construed with أَنْ and the subjunctive, as عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ *perhaps your Lord may have mercy on you;* [مَا عَسَى أَنْ تَصْنَعَ *what may she perhaps do?*]; هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَاتِلُوا *may it not be, if it were ordained you to fight, that ye would not fight?*

B rarely with the imperf. indic., as عَسَى فَرَجٌ يَأْتِي بِهِ ٱللّٰهُ *perhaps God may bring some joy;* عَسَى ٱلْكَرْبُ ٱلَّذِي أَمْسَيْتَ فِيهِ يَكُونُ وَرَاءَهُ فَرَجٌ قَرِيبُ *perhaps some joy may be close behind the sorrow in which thou now art.* This verb, like أَوْشَكَ, is either personal, عَسَى زَيْدٌ أَنْ يَقُومَ, as in the above examples, or impersonal, عَسَى أَنْ يَقُومَ زَيْدٌ, as عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ *perhaps ye may be averse to a thing, though it be good for you.* Still another construction is

C possible, viz. with a pronominal suffix in the accusative, عَسَاكَ قَائِمٌ or عَسَاكَ أَنْ تَقُومَ, like لَعَلَّ (§ 36, rem. *f*), just as conversely لَعَلَّ may be followed by the imperf. indic. or the subjunctive with أَنْ, as وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا *and what lets thee know (whether) perchance the hour is near?* لَعَلَّهُ أَنْ يَنْصُرَكُمْ عَلَى هٰؤُلَاءِ ٱلظَّلَمَةِ *perhaps He may aid you against these evil-doers.* (*β*) حَرَى, rare, with أَنْ and the subjunctive; as حَرَى زَيْدٌ أَنْ يَقُومَ or

D حَرَى أَنْ يَكُونَ ذٰلِكَ. (γ) اِخْلَوْلَقَ, rare, with أَنْ and the subjunctive, as اِخْلَوْلَقَ أَنْ يَأْتِيَ اِخْلَوْلَقَتِ ٱلسَّمَاءُ أَنْ تَمْطُرَ *the sky is likely to rain; it is likely he may come.*—(3) With these two classes of verbs the grammarians connect a third, which they call أَفْعَالُ ٱلشُّرُوعِ, or أَفْعَالُ ٱلْإِنْشَاءِ, *the verbs of beginning.* Such are: أَخَذَ, جَعَلَ, شَرَعَ, طَفِقَ (rarely طَفَقَ and طَبِقَ), عَلِقَ, أَقْبَلَ, قَامَ, أَنْشَأَ, and هَبَّ, *to begin*, used, we may say, only in the perfect, and followed by the imperf. indic.; as جَعَلَ يَلُومُهُ *he began to reproach him;* وَطَفِقَا

يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ ٱلْجَنَّةِ *and they began to sew together of* A
the leaves of Paradise (to cover their nakedness); عَلِقَ حَوْضِى نُغَرٌ
مُكِبٌّ إِذَا غَفَلْتُ غَفْلَةً يَعُبُّ *when I was off my guard for a moment,*
the nightingales, dipping in their heads, began to drink of my
cistern; وَعَلِقْتُ أَقْسِمُ ٱللَّحْمَ بَيْنَ أَهْلِ صَنْعَآءَ *and I began to divide*
the meat among the people of Ṣan'ā; أَقْبَلَتِ ٱلْحَمَامَةُ تَحُومُ فِى طَلَبِ
قَامَتِ ٱلْمَرْأَةُ ٱلْمَآءِ *the pigeon began to fly about in search of water;*
تَنُوحُ *the woman began to wail aloud;* هَبَّتْ تَلُومُنِى *she began to* B
reproach me.

43. The adverbial accusative depends—

B. On any verbal idea which determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

44. By the adverbial accusative is designated:— C

a. The *time in* or *during which* an act takes place: as فَرَآهُ
ٱلْخَلِيفَةُ يَوْمًا يَتَوَضَّأُ رِجْلَيْهِ *the caliph saw him one day washing his feet;*
لَا يَدْرِى كَيْفَ يَمُوتُ يَوْمَ ٱلْهَلَاكِ *he knows not how he shall die on his*
dying day; مَشَيْتُ كُلَّ ٱلْيَوْمِ, or بَعْضَ ٱلْيَوْمِ, *I walked the whole day,*
or *part of the day;* لَمْ أَدْرِ أَلْأَمْسَ جَآءَ إِلَى هٰهُنَا أَمِ ٱلْيَوْمَ *I did not know*
whether he came here yesterday or today; سَكَنَ فِى بَعْضِ ٱلْقُرَى أَيَّامًا D
he stopped (a few) days in a village; اِسْتَعِذْ بِٱللّٰهِ مِنْهُ لَيْلًا وَنَهَارًا
implore God night and day to protect you from it; سَيُعْطِيكَ ٱلْكِتَابَ غَدًا
he will give you the book tomorrow; وَجَآءُوا أَبَاهُمْ عِشَآءً *and they came*
to their father in the evening; تَأَمَّلْ شَهْرَيْنِ فِى ٱخْتِيَارِ ٱلْأُسْتَاذِ *reflect*
two months upon the choice of a teacher; لَمْ يَبِتْ عَلَى ٱلْفِرَاشِ أَرْبَعِينَ
سَنَةً قَامَ فِى خِلَالِ *he did not pass the night on a bed for forty years;*

A وَكُنْتُ بَرْهَةً مِنَ ٱلدَّرْسِ أَحْيَانًا *he stood up at times whilst lecturing;* ٱلزَّمَانِ أَتَفَكَّرُ *and I continued reflecting for a considerable time;* قَتَلْتُهُ ٱلسَّنَةَ ٱلْمَاضِيَةَ *I killed him last year;* صُمْتُ رَمَضَانَ *I fasted during Ramaḍān;* جِئْتُ زَمَنَ ٱلشِّتَآءِ *I came in the winter-time;* قَالَ حِينَ لَقِيَهُ *he said at the time of his meeting him* (or *when he met him*); كَأَنَّهُمْ يَوْمَ عَصْرَ حَانَ مَشِيبُ *at the time when old age is drawing near;*

B يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (*it shall seem*) *as if they, on the day they shall see it, had not tarried* (*in their graves*) *save an evening or its morning;* جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ ٱلدَّهْرِ *I sat with him for a long time,* i.e. زَمَنًا طَوِيلًا; ثُمَّ مَكَثَ غَيْرَ طَوِيلٍ *then he tarried not long,* i.e. زَمَنًا غَيْرَ طَوِيلٍ. [To the same class belong the adverbial expressions ذَاتَ مَرَّةٍ *once,* ذَاتَ يَوْمٍ *one day,* ذَاتَ لَيْلَةٍ *one night,* and لَقِيتُهُ أَوَّلَ ذِى (ذَاتِ or يَدَيْنِ *I met him first of all.*]

C REM. *a.* A *maṣdar* is often put in the accusative of time by an ellipse of some such word as وَقْتَ *at the time of;* e.g. جَآءَ طُلُوعَ ٱلشَّمْسِ *he came at sunrise,* i.e. وَقْتَ طُلُوعِ ٱلشَّمْسِ; وَرَدْتُ خُفُوقَ ٱلنَّجْمِ *I arrived at the setting of the Star* (the Pleiades); كَانَ ذٰلِكَ مَقْدَمَ ٱلْحَاجِّ *this happened at the time of the arrival of the caravan of pilgrims,* or صَلٰوةَ ٱلْعَصْرِ *at the time of afternoon prayer,* or وَإِدْبَارَ خِلَافَةَ ٱلْمَأْمُونِ *during the caliphate of el-Ma'mūn;*

D ٱنْتُظِرَ بِهِ نَحْرَ جَزُورَيْنِ ٱلنُّجُومِ *and at the setting of the stars; they waited for him for the space of time in which one might slaughter two camels.* Examples of more violent elisions are: لَا أُكَلِّمُهُ ٱلْقَارِظَيْنِ *I will not speak to him as long as the two gatherers of acacia berries* (or *leaves*) *are away* (i.e. *I will never speak to him*), for مُدَّةَ غَيْبَةِ ٱلْقَارِظَيْنِ; لَا آتِيهِ ٱلْفَرْقَدَيْنِ *I will not go to him as long as the two Pointers* (the two stars which point to the Polestar) *endure* (i.e. *I will never go to him*), for مُدَّةَ بَقَآءِ ٱلْفَرْقَدَيْنِ.

A Rem. *b.* Peculiar is the use of غُدْوَةً, ضُحْوَةً, سُحْرَةً. سَحَرَ. بُكْرَةً, and فَيْنَةً, as a sort of definite proper names, when they refer to the morning of a particular day or to a certain fixed time; e.g. لَقِيتُهُ سَحَرَ *I met him this morning;* جَآءَ يَوْمَ ٱلْجُمْعَةِ سَحَرَ *he came on Friday in the morning;* جِئْتُ يَوْمَ ٱلْخَمِيسِ بُكْرَةَ *I came on Thursday in the morning;* لَقِيتُهُ فَيْنَةَ بَعْدَ فَيْنَةَ = لَقِيتُهُ بَعْدَ ٱلْفَيْنَةِ ٱلْفَيْنَةَ *I met him time after time;* [لَقِيتُهُ سَحَرًا would mean *I met him on a certain morning*].

B *b.* The *local extension* of an act, and, if general and indefinite, the *place in which* it is performed; as سَارُوا أَرْبَعَةَ أَمْيَالٍ *they travelled four miles;* مَشَيْتُ فَرْسَخَيْنِ *I walked two parasangs:* جَرَى غَلْوَةً *he ran a bowshot:* نَظَرَ يَمِينًا وَيَسَارًا (وَشِمَالًا) *he looked right and left;* ٱنْتَصَرَ عَلَى ٱلْعَدُوِّ بَرًّا وَبَحْرًا *he conquered the enemy by land and sea:* أَمَامَ, قُدَّامَ, *before;* خَلْفَ. وَرَآءَ, *behind:* وَسْطَ *in the middle;* حَوْلَ *around;* فَوْقَ *above;* تَحْتَ *under;* عِنْدَ *beside, by;* etc. [Here we may add the adverbial expressions ذَاتَ ٱلْيَمِينِ and ذَاتَ ٱلشِّمَالِ *in the direction of the right hand* and *of the left.*] C

Rem. *a.* When the place of the act is definitely specified, the preposition فِى must be used; as جَلَسْتُ فِى ٱلدَّارِ *I sat down in the house;* صَلَّيْتُ فِى مَسْجِدِ ٱلنَّبِىِّ *I prayed in the mosque of the prophet;* أَقَمْتُ فِى مَقْتَلِ ٱلْحُسَيْنِ *I stopped at the place where el-Ḥosèin was killed;* not جَلَسْتُ ٱلدَّارَ. صَلَّيْتُ مَسْجِدَ. and أَقَمْتُ مَقْتَلَ*. Excepted is the case when a vague noun of place, such as مَكَانٌ D or مَقَامٌ, is construed with a verb conveying the idea of stopping or remaining, as جَلَسْتُ مَكَانَ زَيْدٍ *I sat down in Zèid's place;*

* [Sometimes, however, the definite noun of place is put in the accusative against the rule, as in ذَهَبْتُ ٱلشَّأْمَ *I went to Syria,* قَالَا خَيْمَتَىْ أُمِّ مَعْبَدٍ *the two stayed during midday in the tents of Umm Maʿbad* (see the Gloss. to Ṭabarī in v. بيت and comp. § 70, rem. *e*). D. G.]

A and also the case when a noun of place is construed with the verb from which it is derived, as قَعَدْتُ مَقْعَدَ زَيْدٍ, or جَلَسْتُ مَجْلِسَ زَيْدٍ, *I sat down in Zèid's seat;* قَامَ مَقَامَهُ *he stood up in his place*, or *supplied his place.*—The nouns وَجْهٌ, جَانِبٌ, جِهَةٌ, نَاحِيَةٌ, *side, quarter,* خَارِجٌ *outside,* دَاخِلٌ, جَوْفٌ, *inside,* require فِى, as نِمْتُ فِى خَارِجِ ٱلدَّارِ *I slept outside the house;* but in later Arabic we often find the accusatives جَانِبَ, خَارِجَ, and دَاخِلَ, as also قُرْبَ *near,*

B for فِى قُرْبِ, فِى شَرْقِيِّ *on the east,* غَرْبِيَّ *on the west,* for فِى غَرْبِيِّ, and the like.—Observe also such phrases as: هُوَ مِنِّى مَنَاطَ ٱلثُّرَيَّا *he is as far from me as (the place where) the Pleiades (hang in the sky);* هُوَ مِنِّى مَزْجَرَ ٱلْكَلْبِ *he is as far from me as the farthest place where one can chide* (or *cry out to*) *the dog;* هُوَ مِنِّى مَعْقِدَ ٱلْإِزَارِ *he is as close to me as the place where my waist-wrapper is fastened.*

REM. *b.* The accusative of time and place is called by the

C grammarians ٱلظَّرْفُ *the vessel* (see Vol. i. § 221, rem. *a*), or ٱلْمَفْعُولُ فِيهِ *that in which the act is done.*

c. The *state or condition,* ٱلْحَالُ, of the subject or object of an act, or of both, whilst the act is taking place; as جَآءَ زَيْدٌ رَاكِبًا *Zèid came riding;* وَقَفَ عَلَى بَابِ ٱلْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ *he stood at the entrance of the cave, saluting him (and) saying to him;* وَٱدْخُلُوا ٱلْبَابَ سُجَّدًا *and enter the gate, prostrating yourselves;* ٱلَّذِينَ

D يَذْكُرُونَ ٱللَّهَ قِيَامًا وَقُعُودًا *who bear God in mind, standing up and sitting down;* يُقَوَّمُ بِٱلثِّقَافِ ٱلْعُودُ لَدْنًا *a piece of wood can be straightened with the ṭikāf* (a kind of tool), *while it is soft;* خُلُقٌ نَشَأْتُ بِهِ غُلَامًا *a habit with which I grew up as a young man;* كَأَنَّ قُلُوبَ ٱلطَّيْرِ رَطْبًا وَيَابِسًا لَدَى وَكْرِهَا ٱلْعُنَّابُ وَٱلْحَشَفُ ٱلْبَالِى (*it is*) *as if the hearts of birds, fresh and dry, beside her nest, were the red fruit of the jujube or*

A لَقِيتُ رَكِبْتُ ٱلْفَرَسَ مُسْرَجًا *decaying dates;* *I rode the horse saddled;* *I met the sulṭān in his house, weeping;* ٱلسُّلْطَانَ عِنْدَهُ بَاكِيًا وَمَنْ يَعْصِ ٱللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا *and whoso shall rebel against God and his Apostle, and shall transgress his ordinances, He shall make him enter into fire, to abide in it for ever;* مَرَرْتُ بِزَيْدٍ جَالِسًا *I passed by Zèid, (as he was) sitting down;* كُنْتُ وَجَاءَتْ بِهِ سَبْطَ ٱلْعِظَامِ *and she brought him forth long-limbed;* *I was in the garden, whilst it was in bloom;* B فِي ٱلْبُسْتَانِ زَاهِرًا وَأَصْبَحَ عَنِّي بِٱلْغُمَيْصَاءِ جَالِسًا فَرِيقَانِ مَسْئُولٌ وَآخَرُ يَسْئَلُ *and there were next morning two parties, (one) asked and another asking about me, (whilst I was) sitting at ʾl-Ġomèiṣā;* [وَإِنَّا سَوْفَ تُدْرِكُنَا ٱلْمَنَايَا مُقَدَّرَةً لَنَا وَمُقَدَّرِينَا *the Fates will overtake us, they being destined for us, as we are destined for them*]: لَقِيتُهُ رَاكِبَيْنِ *I met him, (whilst we were) both riding;* مَتَى مَا تَلْقَنِي فَرْدَيْنِ *whenever thou meetest me, both (of* C *us being) alone;* لَقِيتُهُ مُصْعِدًا مُنْحَدِرًا *I met him, (whilst the one of us was) going up (and the other) coming down.*

Rem. *a.* The حَالٌ is, in relation to the grammatical structure of the phrase to which it belongs, a فَضْلَةٌ or *redundancy*, for جَاءَ زَيْدٌ, *Zèid came*, is a complete, intelligible, sentence, without the addition of رَاكِبًا *riding*. It answers the question كَيْفَ *how?* in regard to the state or condition of the subject or object of the D act, [and may be مُقَدَّرٌ indicating a future state, or مُقَارِنٌ indicating a simultaneous state (§ 74), like the Imperf. (§ 8, *d* and *e*)].

Rem. *b.* The حَالٌ depends upon a regent (عَامِلُ ٱلْحَالِ), which may be either a verb, as جَاءَ زَيْدٌ رَاكِبًا: or a verbal adjective (Vol. i. §§ 230, 231), as زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا *Zèid is beating ʿAmr standing*, زَيْدٌ مَضْرُوبٌ قَائِمًا *Zèid is beaten standing*, زَيْدٌ حَسَنٌ قَائِمًا

A *Zèid looks handsome standing,* زَيْدٌ قَآئِمًا أَحْسَنُ مِنْهُ قَاعِدًا *Zèid looks more handsome standing than he does sitting;* or an expression that has a verbal force (مَعْنَى فِعْلٍ), as a preposition with its complement, a demonstrative pronoun, an interrogative, or a word like لَيْتَ, لَعَلَّ and كَأَنَّ, as زَيْدٌ فِى ٱلدَّارِ قَآئِمًا *Zèid is in the house standing* (where فِى ٱلدَّارِ is equivalent to مُسْتَقِرٌّ فِى ٱلدَّارِ), فِيهَا زَيْدٌ *in it is Zèid standing,* عِنْدَكَ عَمْرٌو جَالِسًا *beside thee* (or *in thy house*) *is 'Amr sitting,* هٰذَا عَمْرٌو مُنْطَلِقًا *this is 'Amr (in the act of)*

B *going away* (equivalent in sense to ٱنْظُرْ إِلَيْهِ مُنْطَلِقًا *look at him going away,* or أُشِيرُ إِلَيْهِ مُنْطَلِقًا *I point to him going away*), مَا شَأْنُكَ قَآئِمًا *what is thy object (in) standing?* (where مَا شَأْنُكَ = مَا تَفْعَلُ *what art thou doing?*) مَا لَكَ وَاقِفًا *what art thou about, standing (there)?* وَهٰذَا بَعْلِى شَيْخًا *and this is my husband, an old man (= and this, my husband, is an old man);* فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ *what then ails them that they turn aside from the warning?*

C REM. *c.* The حَالٌ is usually (1) an adjective (وَصْفٌ or صِفَةٌ) expressing a transitory state (حَالٌ مُنْتَقِلَةٌ); though it may also be permanent (غَيْرُ مُنْتَقِلَةٍ), as دَعَوْتُ ٱللّٰهَ سَمِيعًا *I called upon God as a (constant) hearer (of prayer).*—It may likewise be (2) a maṣdar, substantially equivalent in meaning to a participial adjective [comp. Vol. i. § 230, rem. *c**], as قَتَلْتُهُ صَبْرًا *I killed him bound* (in cold blood), i.e. مَصْبُورًا; أَتَيْتُهُ رَكْضًا *I came to him riding hard,*

D i.e. رَاكِضًا; أَخَذْتُ ذٰلِكَ مِنْهُ سَمْعًا *I received that from him by hearing* (I learned it from him by hearing him say it), i.e. سَامِعًا; طَلَعَ بَغْتَةً *he came into view suddenly,* i.e. بَاغِتًا; لَقِيتُهُ فُجَآءَةً *I met him suddenly* or *unawares,* i.e. مُفَاجِئًا; لَقِيتُهُ عِيَانًا *I met him face to face,* i.e. مُعَايِنًا; كَلَّمْتُهُ مُشَافَهَةً *I spoke to him face to face,* i.e. مُشَافِهًا; لَقِيتُهُ كَفَّةً كَفَّةً *I met him face to face (each of us hindering the*

* [Rather, according to Nöldeke, to a gerundium.]

other, for كَفَّةً لِكَفَّةٍ).—It may also be (3) a concrete substantive, A
as طَلَعَ ٱلْقَمَرُ بَدْرًا *the moon rose full*; كَرَّ زَيْدٌ أَسَدًا *Zèid charged (like) a lion*; بِعْهُ مُدًّا بِدِرْهَمٍ *sell it (at the rate of) a mudd for a dirham*; جَآءَ ٱلْبُرُّ قَفِيزَيْنِ *the wheat is come, (at the rate of) two kafīz (for a dirham)*; بِعْتُ ٱلشَّآءَ شَاةً وَدِرْهَمًا *I have sold the sheep at a dirham apiece*; بَايَعْتُهُ يَدًا بِيَدٍ *I dealt*, or *traded, with him, hand in hand* (i.e. *for ready money*); بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا *I explained his account to him item by item*; هُوَ جَارِى بَيْتَ بَيْتَ B
بَيْتًا إِلَى بَيْتٍ *he is my nextdoor neighbour* (lit. *house to house*, for بَيْتًا لِبَيْتٍ or بَيْتًا بَيْتًا): كَلَّمْتُهُ فَاهُ إِلَى فِىَّ *I spoke to him face to face* (lit. *his mouth to my mouth*); هٰذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيبًا *this (fruit) is better as a grape than as a raisin*; تَفَرَّقَ ٱلْقَوْمُ أَيْدِىَ سَبَا, or أَيَادِىَ سَبَا *the people dispersed (like) the bands of Sabā* (for سَبَإٍ).—Lastly, the حَالٌ may be (4) a proposition, جُمْلَةٌ (see § 183).—There may be more C
than one حَالٌ referring to the subject or object of an act, or to both; e.g. جَآءَ زَيْدٌ رَاكِبًا ضَاحِكًا *Zèid came riding (along) laughing*; لَقِىَ ٱبْنِى هٰذَا زَيْدٌ وَاقِفًا مُتَحَدِّثًا *this is Zèid standing talking*; أَخَوَيْهِ خَآئِفًا مُنْجِدَيْهِ فَأَصَابُوا مَغْنَمَا لَقِيتُ هِنْدًا مُصْعِدًا *my son, in alarm, met his two brothers, coming to help him, and they won spoil*; مُنْحَدِرَةً *I, (whilst) going up, met Hind* (a woman) *coming down*.
The only case in which a difficulty can arise is when both the hāls D
are of the same gender and number, as لَقِيتُ زَيْدًا مُصْعِدًا مُنْحَدِرًا or رَأَيْتُ زَيْدًا مَاشِيًا رَاكِبًا. Some of the grammarians say that, in this case, the first حَالٌ refers to the subject and the second to the object, *I, (as I was) going up, met Zèid coming down*; but others maintain that the first حَالٌ refers to the object and the second to the subject, *I, (as I was) riding, met Zèid walking*.

Rem. *d*. The حَالٌ may be مُؤَكِّدَةٌ, *strengthening*, or غَيْرُ مُؤَكِّدَةٍ.

A As مُؤَكِّدَةٌ it may refer either to the verbal regent or to a preceding proposition as a whole. If it refers to the verbal regent, it may be derived from the verb itself, though this is a comparatively rare case; as وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا *and we have sent thee to mankind as an Apostle;* وَسَخَّرَ لَكُمُ ٱللَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ *and He hath subjected to you the night and the day, and the sun and the moon and the stars, subjected by His command.* If it refers to a preceding proposition, this must
B be a nominal proposition, consisting of two definite concrete nouns as subject and predicate; as زَيْدٌ أَبُوكَ عَطُوفًا *Zèid is thy father, as being affectionate;* هُوَ زَيْدٌ مَعْرُوفًا *he is Zèid, as well known;* أَنَا فُلَانٌ بَطَلًا شُجَاعًا *I am so and so, valiant (and) brave;* هُوَ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ *it is the truth, as manifest;* ٱلْحَقُّ بَيِّنًا *and it is the truth, as confirmatory of what is with them* (of the Scriptures which they have already received); أَنَا عَبْدُ ٱللّٰهِ آكِلًا كَمَا يَأْكُلُ ٱلْعَبِيدُ *I am the servant of God, eating as the servants*
C *(of God) eat;* أَنَا ٱبْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبِي *I am the son of Dāra, my lineage being well known through her.* The حَالٌ is explained in these cases by an ellipsis of أَعْرِفُهُ, أَحُقُّهُ, أُثْبِتُهُ, *I know him* (or *it*), *know it to be true, know him* (or *it*) *for certain*, and the like; e.g. أَنَا فُلَانٌ أُحَقُّ بَطَلًا شُجَاعًا, زَيْدٌ أَبُوكَ أَحُقُّهُ عَطُوفًا, etc.

REM. *e.* The حَالٌ is ordinarily نَكِرَةٌ or indefinite; but it is allowable to define it by the article in cases where it may be
D explained as involving a condition (مَعْنَى ٱلشَّرْطِ), as زَيْدٌ ٱلرَّاكِبَ أَحْسَنُ مِنْهُ ٱلْمَاشِيَ *Zèid, when he is riding* (إِذَا رَكِبَ), *looks more handsome than he does when walking* (إِذَا مَشَى), instead of the more usual زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا. Further, it may be defined by a pronominal suffix, or otherwise, in various cases, in which it can be explained by, or is equivalent to, an indefinite حَالٌ; e.g. مَرَرْتُ بِهِ وَحْدَهُ فَعَلْتَ *I passed by him by himself* or *alone* (= مُنْفَرِدًا),

A ذٰلِكَ جَهْدَكَ *thou hast done this to the best of thy ability* (= مُجْتَهِدًا); كَلَّمْتُهُ فَاهُ إِلَى فِيَّ *I spoke to him face to face* (= مُشَافَهَةً): تَفَرَّقَ ٱلْقَوْمُ أَيْدِي سَبَا أَتَتْنِي سُلَيْمٌ قَضَّهَا بِقَضِيضِهَا (= مُتَبَدِّدِينَ, see rem. *c*, 3); *(the tribe of) Sulèim came to me, its gravel with its pebbles* (i.e. *small and great, one and all,* = جَمِيعًا): فَأَرْسَلَهَا ٱلْعِرَاكَ *and so he let them* (the camels) *go in a body,* or *a crowd, to water* (= مُعْتَرِكَةً): جَآءُوا ٱلْجَمَّآءَ ٱلْغَفِيرَ *they came all together* (lit. *in a great mass, covering the ground,* = جَمِيعًا).

B Rem. *f.* The subject or object of the action to which the حَالٌ refers, صَاحِبُ ٱلْحَالِ or ذُو ٱلْحَالِ, is usually definite, مَعْرِفَةٌ. The principal cases in which it is indefinite, نَكِرَةٌ, are the following. (1) When the حَالٌ precedes it, as فِيهَا قَآئِمًا رَجُلٌ *in it* (the house) *is a man standing;* لِعَزَّةَ مُوحِشًا طَلَلٌ قَدِيمُ *'Azza's is an ancient ruin, left desolate;* وَبِٱلْجِسْمِ مِنِّي بَيِّنًا لَوْ عَلِمْتِهِ شُحُوبُ *and in my body there is, manifestly, if thou didst (but) know it, a sad change;*

C وَتَحْتَ ٱلْعَوَالِي وَٱلْقَنَا مُسْتَظِلَّةً ظِبَآءٌ *and under the spearheads and shafts, seeking shelter, are gazelles* (women). (2) When the صَاحِبُ ٱلْحَالِ is followed by an adjective or a complement in the genitive, as فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا *in it* (that night) *is settled each wise thing, as a thing proceeding from us;* نَجَّيْتَ يَا رَبِّ نُوحًا وَٱسْتَجَبْتَ لَهُ فِي فُلْكٍ مَاخِرٍ فِي ٱلْيَمِّ مَشْحُونَا *thou didst deliver Noah, O my Lord, and didst answer his prayer, in a ship cleaving the sea heavily laden;*

D عِنْدِي غُلَامُ رَجُلٍ قَآئِمًا *in my house is a man's slave standing;* فِي أَرْبَعَةِ أَيَّامٍ سَوَآءً لِلسَّآئِلِينَ *in four days complete—(this) for inquirers.* (3) After a negative or an interrogation, as مَا حُمَّ مِنْ مَوْتٍ حِمًى وَاقِيًا *there is no interdicted spot appointed to preserve (one) from death;* لَا يَرْكَنَنْ أَحَدٌ إِلَى ٱلْإِحْجَامِ يَوْمَ ٱلْوَغَى مُتَخَوِّفًا لِحِمَامِ *let no one incline to hang back on the day*

A *of battle, fearing death;* يَا صَاحِ هَلْ حُمَّ عَيْشٌ بَاقِيًا *O friend, is a life decreed as lasting?*—Sībawèih, however, admitted the correctness of such a phrase as فِيهَا رَجُلٌ قَائِمًا, and in a tradition we find صَلَّى رَسُولُ ٱللّٰهِ صلعم قَاعِدًا وَصَلَّى وَرَآءَهُ رِجَالٌ قِيَامًا *the Apostle of God prayed sitting, and there prayed behind him (some) men standing.*

REM. *g.* As to the position of the حَالٌ in a sentence, the following remarks must suffice, in connection with what will be said
B elsewhere.—(1) As a rule, the حَالٌ is placed after the regent. It may, however, precede it, if the regent be a fully inflected (مُتَصَرِّفٌ) verb or verbal adjective, as رَاكِبًا جَآءَ زَيْدٌ *riding came Zèid;* مُسْرِعًا ذَا رَاحِلٌ *in haste is this (man) departing;* but we cannot say زَيْدٌ ضَاحِكًا أَحْسَنُ مِنْ عَمْرٍو and ضَاحِكًا مَا أَحْسَنَ زَيْدًا, instead of زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو ضَاحِكًا and مَا أَحْسَنَ زَيْدٌ ضَاحِكًا, because neither أَحْسَنَ as فِعْلُ ٱلتَّعَجُّبِ, nor أَحْسَنُ as أَفْعَلُ ٱلتَّفْضِيلِ, is
C مُتَصَرِّفٌ. An exception to the latter case is when an object in a certain state is compared with itself, or with another object, in a different state, in which case the one حَالٌ must precede أَفْعَلُ, and the other follow it, as زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا *Zèid standing looks more handsome than he does sitting,* or زَيْدٌ مُفْرَدًا أَنْفَعُ مِنْ عَمْرٍو مُعَانًا *Zèid alone is more useful than 'Amr assisted (by others).* If the regent be a عَامِلٌ مَعْنَوِيٌّ (see rem. *b*), the حَالٌ must follow it, with rare exceptions in the case of a preposition and its
D complement. We cannot use عَطُوفًا هٰذَا أَبُوكَ, مُجَرَّدَةً تِلْكَ هِنْدٌ, رَاكِبًا كَأَنَّ زَيْدًا أَسَدٌ, أَمِيرًا لَيْتَ زَيْدًا أَخُوكَ for تِلْكَ هِنْدٌ مُجَرَّدَةً, كَأَنَّ زَيْدًا رَاكِبًا أَسَدٌ, لَيْتَ زَيْدًا أَمِيرًا أَخُوكَ, هٰذَا أَبُوكَ عَطُوفًا; nor is it usual to say زَيْدٌ قَائِمًا عِنْدَكَ or زَيْدٌ قَائِمًا فِى ٱلدَّارِ for زَيْدٌ فِى ٱلدَّارِ قَائِمًا or زَيْدٌ عِنْدَكَ قَائِمًا, though some read in the Kor'ān وَٱلسَّمٰوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ *and the heavens, folded together,*

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(*shall be*) *in his right hand*, instead of مَطْوِيَّاتٌ, *and the heavens* A
(*shall be*) *folded together in his right hand.*—(2) The حَالٌ may precede the صَاحِبُ ٱلْحَالِ, when the latter is the subject (nomin.) or direct object (accus.), as جَآءَ ضَاحِكًا زَيْدٌ, ضَرَبَ مُجَرَّدَةً هِنْدًا; unless the حَالٌ be restricted by إِلَّا, as وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ *and we do not send the Apostles but as announcers and warners.* If the صَاحِبُ ٱلْحَالِ be governed by a preposition, the حَالٌ must follow it, as مَرَرْتُ بِهِنْدٍ جَالِسَةً, not مَرَرْتُ جَالِسَةً بِهِنْدٍ. B
Only a poet could venture on an emergency to say لَئِنْ كَانَ بَرْدُ ٱلْمَآءِ هَيْمَانَ صَادِيًا إِلَيَّ حَبِيبًا إِنَّهَا لَحَبِيبُ *if ever the coolness of water was dear to me when parched and thirsty, verily she is dear* (*to me*), for فَإِنْ تَكُ أَذْوَادٌ أُصِبْنَ وَنِسْوَةٌ حَبِيبًا إِلَيَّ هَيْمَانَ صَادِيًا; or فَلَنْ تَذْهَبُوا فَرْغًا بِقَتْلِ حِبَالِ *and though* (*your*) *herds of camels and* (*your*) *women be seized, yet ye must not let the murder of Ḥibāl pass unavenged*, for بِقَتْلِ حِبَالٍ فَرْغًا. The حَالٌ may be dependent upon C
a preceding مُضَافٌ إِلَيْهِ (see § 75), when the مُضَافٌ, or governing word, is naturally capable of being its regent (maṣdar, nomen agentis, etc., see rem. *b*), as أَعْجَبَنِي قِيَامُ هٰذَا ضَارِبُ هِنْدٍ مُجَرَّدَةً; زَيْدٍ مُسْرِعًا إِلَى ٱللّٰهِ مَرْجِعُكُمْ جَمِيعًا *to God shall be your return altogether;* تَقُولُ ٱبْنَتِي إِنَّ ٱنْطِلَاقَكَ وَاحِدًا إِلَى ٱلرَّوْعِ يَوْمًا تَارِكِي لَا أَبَا لِيَا *my daughter says, Verily thy departing alone to war will one day leave me without a father;* or when the مُضَافٌ is a part, D
really or tropically, of the مُضَافٌ إِلَيْهِ, as وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا *and We will remove what is in their breasts of rancour as brethren* (إِخْوَانًا dependent on the suffixed pronoun in صُدُورِهِمْ); ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا *then We revealed unto thee, Follow the law of Abraham as a ḥanīf*, i.e. *inclining to the right state* or *sound in faith* (حَنِيفًا dependent on إِبْرَاهِيمَ, مِلَّةَ being

A virtually a part of إِبْرَاهِيمَ, and the phrase quite clear and correct without it, اِتَّبِعْ إِبْرَاهِيمَ حَنِيفًا).

REM. *h*. The عَامِلُ ٱلْحَالِ may be suppressed, either necessarily or optionally. It is omitted necessarily, for example, in the case of a حَالٌ مُؤَكِّدَةٌ لِمَضْمُونِ جُمْلَةٍ (see rem. *d*), as زَيْدٌ أَبُوكَ عَطُوفًا; in forms of salutation or congratulation, as, to one departing, رَاشِدًا مَهْدِيًّا *taking the right way and directed by God*, scil. اِذْهَبْ *go;* to

B one returning from the pilgrimage, مَأْجُورًا مَبْرُورًا *rewarded and accepted*, scil. قَدِمْتَ *thou art arrived*, or رَجَعْتَ *thou art returned;* to one eating, هَنِيئًا مَرِيئًا *easy of digestion and wholesome*, scil. كُلْهُ, كُلِيهِ, كُلُوهُ, etc., *eat it*, = *may it agree with thee* or *you*;* and in such phrases as (فَصَاعِدًا) اِشْتَرَيْتُهُ بِدِرْهَمٍ فَزَائِدًا *I bought it for a dirham and upwards*, scil. فَذَهَبَ ٱلثَّمَنُ زَائِدًا, or صَاعِدًا, *and the*

C *price went on increasing* or *went higher;* تَصَدَّقْتُ بِدِينَارٍ فَسَافِلًا *I gave in alms a dīnār and less*, scil. فَذَهَبَ ٱلْمُتَصَدَّقُ بِهِ سَافِلًا *and the amount of what was given in alms went lower*. But the omission is optional in such phrases as رَاكِبًا *riding*, in answer to كَيْفَ جِئْتَ *how didst thou come?* for جِئْتُ رَاكِبًا; أَتَمِيمِيًّا مَرَّةً وَقَيْسِيًّا أُخْرَى *a Tèmīmite at one time, and a Ḳaisite at another?* scil. أَتَحَوَّلُ or أَتَنْتَقِلُ, *dost thou change*, or *turn, thyself into—?* or أَتَتَخَلَّقُ *dost*

D *thou affect the nature of—?* أَيَحْسِبُ ٱلْإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ *does man think that We shall not re-unite his bones? Yea, (we will re-unite them,* نَجْمَعُهَا*) being able to put together evenly the bones of his fingers.*—It may even happen

* [If هَنِيئًا مَرِيئًا be considered as epithets of the maṣdar أَكْلًا understood, this phrase belongs to the class mentioned § 35, *b*, *a*. Comp. Lane *sub* مرؤ.]

that the actual حَالٌ itself is suppressed, and only a word or phrase, A
which is dependent upon it, expressed; as وَٱلْمَلَآئِكَةُ يَدْخُلُونَ عَلَيْهِمْ
مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ *and the angels shall go in unto them through every gate, (saying,* قَآئِلِينَ*) Peace be upon you.*

d. The *motive and object* of the agent in doing the act, the *cause or reason* of his doing it; as هَرَبْتُ خَوْفًا *I fled for fear;* قَعَدْتَ عَنِ ٱلْحَرْبِ جُبْنًا *thou didst refrain from going forth to war out of cowardice;* ضَرَبْتُ ٱبْنِى تَأْدِيبًا لَهُ *I beat my son for the sake* B
of correcting him; إِذَا رَأَيْتُهُ أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِى *when I see him, I stand up before him to show respect to my teacher;* بِئْسَمَا ٱشْتَرَوْا بِهِ
أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ ٱللّٰهُ بَغْيًا *vile is the price for which they have sold their souls, that they should not believe in what God has sent down (revealed), out of envy;* وَدَّ كَثِيرٌ مِنْ أَهْلِ ٱلْكِتَابِ لَوْ يَرُدُّونَكُمْ
مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ *many of those who have* C
Scriptures would like if they could make you unbelievers again, after ye have believed, out of selfish envy: فَعَلْتُ كَذَا مَخَافَةَ ٱلشَّرِّ *I did so and so for fear of harm,* or مَخَافَةَ أَنْ تَلُومَنِى *for fear that thou shouldst reproach me;* وَمِنَ ٱلنَّاسِ مَنْ يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللّٰهِ
and of men there are who sell themselves (give up their lives) to win the favour of God (for مَرْضَاةِ); وَأَغْفِرُ عَوْرَآءَ ٱلْكَرِيمِ ٱدِّخَارَهُ وَأُعْرِضُ عَنْ
شَتْمِ ٱللَّئِيمِ تَكَرُّمًا *I forgive the harsh language of the noble, that I may* D
treasure him up (as a friend in time of need), and I disregard the abuse of the vile out of generosity; يَجْعَلُونَ أَصَابِعَهُمْ فِى آذَانِهِمْ مِنَ
ٱلصَّوَاعِقِ حَذَرَ ٱلْمَوْتِ *they put their fingers in their ears on account of the claps of thunder, through fear of death.* Such an accusative is usually either indefinite or else in the construct state; definition by the article is not common, as لَا أَقْعُدُ ٱلْجُبْنَ عَنِ ٱلْهَيْجَآءِ *I refrain not from battle out of cowardice.*

A REM. This accusative, which must always be a مَصْدَرٌ قَلْبِيٌّ, a mental or intellectual nomen verbi, is called by the grammarians اَلْمَفْعُولُ لَهُ, or اَلْمَفْعُولُ لِأَجْلِهِ (مِنْ أَجْلِهِ, *that on account of which something is done.* It is the answer to the question لِمَهْ *why?*

e. Various other determinations and limitations of the predicate; as طَابَ زَيْدٌ نَفْسًا *Zèid is cheerful in spirit;* طَابَ اَلْوَرْدُ لَوْنًا *the rose is charming in colour;* تَصَبَّبَ زَيْدٌ عَرَقًا *Zèid streamed with perspi-*
B *ration;* وَٱشْتَعَلَ اَلرَّأْسُ شَيْبًا *and my head glistens with hoariness;* أَحْلَامُنَا تَزِنُ اَلْجِبَالَ رَزَانَةً *our grave minds surpass the mountains in weight* (or *firmness*); أَبْرَحْتَ كَرَمًا *thou art a marvel of generosity;* غَرَسْتُ اَلْأَرْضَ شَجَرًا رَفَعْتُ اَلشَّيْخَ قَدْرًا *I raised the chief in dignity; I planted the land with trees;* وَفَجَّرْنَا اَلْأَرْضَ عُيُونًا *and we made the earth break forth with springs;* اَللّٰهُ عَظِيمٌ قُدْرَةً *God is great in might;* أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ هُوَ حَاتِمٌ جُودًا *he is a Ḥātim in generosity; thou art higher in station and richer in wealth;*
C فَهِيَ كَٱلْحِجَارَةِ مَالًا *and they* (your hearts) *were like stones, or even harder* (lit. *stronger as to hardness*); أَكْرِمْ بِأَبِي بَكْرٍ أَبًا, or مَا أَكْرَمَ أَبَا بَكْرٍ أَبًا, *how noble is Abū Bèkr as a father!* نِعْمَ صَاحِبًا زَيْدٌ *excellent is Zèid as a companion!* بِئْسَ غُلَامًا بِشْرٌ *very bad is Bišr as a slave!* فَنِعْمَ اَلزَّادُ زَادُ أَبِيكَ زَادًا *and excellent is the provision, thy father's provision, as a provision!* حَسْبُكَ بِهِ نَاصِرًا *thy sufficiency is in Him*
D (*He suffices thee*) *as a helper;* لِلّٰهِ دَرُّهُ فَارِسًا *what a man he is as a horseman!* (lit. *to God belongs his outflow* or *emanation*, from none other could he emanate); وَيْحَهُ رَجُلًا *what a man he is!* (وَيْحَ being here a حَرْفُ تَعَجُّبٍ or *particle of surprise*); [هُوَ خَيْرٌ رَاجِلًا مِنْهُ فَارِسًا *he is better as a pedestrian than as a horseman*, § 48, *e*, rem. *a*].

REM. *a.* This accusative is called اَلتَّمْيِيزُ or اَلْمُمَيِّزُ, *the specifica-*

tion, and also اَلتَّفْسِيرُ or اَلْمُفَسِّرُ, and اَلتَّبْيِينُ or اَلْمُبَيِّنُ, *the explanation.* A
It is an indefinite substantive, اِسْمٌ نَكِرَةٌ, placed immediately after the proposition of which it limits or defines the predicate. In the grammatical structure of the sentence it is a فَضْلَةٌ, like the حَالٌ (see *c*, rem. *a*). The grammarians regard it as governed by the verb in the preceding clause, of which it was the فَاعِلٌ or مَفْعُولٌ, before its transference to the place of تَمْيِيزٌ to the actual فَاعِلٌ or مَفْعُولٌ; or, if the preceding clause be nominal, as having been B
transferred from the place of the مُبْتَدَأٌ. Thus طَابَ زَيْدٌ نَفْسًا is equivalent, they say, to طَابَتْ نَفْسُ زَيْدٍ; رَفَعْتُ ٱلشَّيْخَ قَدْرًا to قُدْرَةُ ٱللّٰهِ عَظِيمَةٌ to ٱللّٰهُ عَظِيمٌ قُدْرَةً; رَفَعْتُ قَدْرَ ٱلشَّيْخِ; and زَيْدٌ أَكْثَرُ مِنْكَ مَالًا to مَالُ زَيْدٍ أَكْثَرُ مِنْ مَالِكَ. The تَمْيِيزٌ may be explained by مِنْ with the genitive when it is مَنْقُولٌ مِنَ ٱلْمَفْعُولِ, as غَرَسْتُ ٱلْأَرْضَ مِنْ شَجَرٍ, instead of شَجَرًا; but not when it is C
مَنْقُولٌ مِنَ ٱلْفَاعِلِ, for طَابَ زَيْدٌ مِنْ نَفْسٍ is nonsense. [Instead of وَيْحَهُ رَجُلًا and لِلّٰهِ دَرُّهُ فَارِسًا in the phrases quoted رَجُلًا and فَارِسًا we may use مِنْ رَجُلٍ and مِنْ فَارِسٍ. See § 48, *b*.]—The تَمْيِيزٌ may occasionally be placed, by poetic license, before the predicate which it limits, as أَتَهْجُرُ سَلْمَى بِٱلْفِرَاقِ حَبِيبَهَا وَمَا كَانَ نَفْسًا بِٱلْفِرَاقِ تَطِيبُ *will Sèlmā sever herself from her lover by going away (from him), though she is not cheered in spirit by going away?* وَمَا ٱرْعَوَيْتُ وَشَيْبًا D
رَأْسِي ٱشْتَعَلَا *and I did not refrain, though my head glistened with hoariness.* Such phrases as نِعْمَ صَاحِبًا زَيْدٌ and بِئْسَ غُلَامًا بِشْرٌ are no exceptions to the ordinary rule, as they stand for نِعْمَ هُوَ صَاحِبًا زَيْدٌ or بِئْسَ ٱلرَّجُلُ غُلَامًا بِشْرٌ. The transposition of the تَمْيِيزٌ can take place only when the previous clause contains a verb which is مُتَصَرِّفٌ (see *c*, rem. *g*), as تَطِيبُ and ٱشْتَعَلَ in the

A above examples*. Should it even happen that the فِعْلٌ مُتَصَرِّفٌ bears the meaning of a فِعْلٌ غَيْرُ مُتَصَرِّفٍ, no transposition can take place; we cannot say كَفَى بِزَيْدٍ عَالِمًا, instead of كَفَى بِزَيْدٍ عَالِمًا, *there is a sufficiency in Zèid* (*Zèid suffices*) *as a scholar*, because كَفَى بِهِ عَالِمًا is here equivalent to مَا أَكْفَاهُ عَالِمًا, and a فِعْلُ تَعَجُّبٍ is غَيْرُ مُتَصَرِّفٍ.

B REM. *b*. The accusative after the cardinal numbers from 11 to 19 and from 20 to 99 (see Vol. i. §§ 322, 323), is also of this class, being a تَمْيِيزُ ٱلْعَدَدِ or *specification of number*; as أَحَدَ عَشَرَ رَجُلًا *eleven men*, أَحَدٌ وَعِشْرُونَ عَامًا تِسْعَ عَشْرَةَ سَنَةً *nineteen years*, *one and twenty years*, اِبْنُ ثَمَانِينَ سَنَةً *eighty years old* (lit. *a son of eighty years*).

REM. *c*. To this class also belongs the *specification of weight* C (اَلْوَزْنُ) *and measure* (اَلْكَيْلُ, اَلْمِسَاحَةُ, اَلْمِقْيَاسُ), in which the تَمْيِيزٌ follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as رِطْلٌ زَيْتًا *a pint of olive-oil*, مَنَوَانِ سَمْنًا *two manas* (*four pounds*) *of clarified butter* (*ghee*), قَفِيزٌ بُرًّا *a kafīz of wheat*, ذِرَاعَانِ جُوخًا *two cubits of cloth*, لِي جَرِيبٌ نَخْلًا اِشْتَرَيْتُ صَاعَيْنِ تَمْرًا *I bought two ṣā's of dates*, *I own a ǵèrīb of date-trees*; ذَنُوبٌ مَآءً *a bucket of water*, نَحْيٌ سَمْنًا D *a skin of ghee*, رَاقُودٌ خَلًّا *a jar of vinegar*, حُبٌّ عَسَلًا *a pot of honey*; خَاتَمٌ حَدِيدًا *a ring of iron*, بَابٌ سَاجًا *a door of teak-wood*, جُبَّةٌ خَزًّا *a coat of silk*; لَيْسَ عِنْدِي ثِقَلُ خَرْدَلَةٍ ذَهَبًا *I have not got*

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* [The transposition of دَمْعًا in the words فَلَمْ أَدْرِ دَمْعًا أَيُّنَا كَانَ أَسْجَمَا *and I did not know, which of us two shed the most tears* (Dozy, *Supplém.* i. 654, *a*, l. 6) is allowed because أَسْجَمَا is the comparative of سَاجِمٌ *pouring forth*. But perhaps دَمْعًا is here مَفْعُولٌ لَهُ *for tears* (Fleischer, *Kl. Schr.* ii. 556). D. G.]

A مَا فِى ٱلسَّمَآءِ قَدْرُ رَاحَةٍ *the weight of a grain of mustard-seed in gold,* مَوْضِعُ كَفٍّ سَحَابًا (or سَحَابًا) *there is not in the sky a cloud the size of a hand;* فَلَنْ يُقْبَلَ مِنْ أَحَدٍ مِلْءُ ٱلْأَرْضِ ذَهَبًا *there shall not be received from any one (of them) the full of the earth in gold;* عَلَى ٱلتَّمْرَةِ مِثْلُهَا زُبْدًا *on each date its like in fresh butter (a piece of fresh butter of the same size).*—This تَمْيِيزُ ٱلْوَزْنِ وَٱلْكَيْلِ is equivalent to the

B إِضَافَةٌ (§ 75) or to the preposition مِنْ with the genitive; e.g. قَفِيزٌ بُرٍّ or قَفِيزُ بُرٍّ = قَفِيزٌ مِنْ بُرٍّ. In some cases, however, there may be a difference; e.g. ذَنُوبُ مَآءٍ means *a bucket (full) of water, a bucketful of water,* whereas ذَنُوبُ مَآءٍ may mean not only *a bucket of water,* but also *a bucket for water, a water-bucket.*

Rem. *d.* Finally, to this class belongs the accusative after the interrogative nouns of number كَمْ and كَأَيٍّ, *how much? how many?* and the indefinite كَذَا, *so and so much* or *many* [included C under the name ٱلْكِنَايَاتُ].—(1) كَمْ (contracted for كَمَا *the like of what,* = مِثْلُ مَا or قَدْرُ مَا, see Vol. i. § 351, rem.) is either اِسْتِفْهَامِيَّةٌ interrogative, = أَىُّ عَدَدٍ *what number?* or خَبَرِيَّةٌ assertory or predicative (or exclamatory), = كَثِيرٌ *much, many.* (*a*) As interrogative, كَمْ is followed by an indefinite substantive in the accus. sing., as كَمْ رَجُلًا عِنْدَكَ *how many men are there in thy house?* كَمْ غُلَامًا لَكَ ذَاهِبٌ *how many slaves of thine are going away?* كَمْ عَبْدًا سَتَشْتَرِيهِ *how many slaves wilt thou buy?* D كَمْ غَيْرَهُ لَكَ *how many like it hast thou?* كَمْ مِثْلَهُ لَكَ *how many besides it hast thou?* كَمْ خَيْرًا مِنْهُ لَكَ *how many better than it hast thou?* A phrase like كَمْ لَكَ غِلْمَانًا *how many slaves hast thou?* is no exception to the rule, because the مُمَيِّزٌ of كَمْ has been omitted, viz. نَفْسًا, and غِلْمَانًا is in the accus. as a حَالٌ (see *c*, rem. *b* and rem. *c*, 3). If governed in the genitive by a preceding substantive or a preposition, the مُمَيِّزٌ may be put in the genit. as well as the

A accus.; e.g. رِزْقَ كَمْ رَجُلًا (رَجُلٍ) أَطْلَقْتَ *the pension of how many men hast thou granted?* بِكَمْ دِرْهَمٍ (دِرْهَمًا) ٱشْتَرَيْتَ هٰذَا *for how many dirhams didst thou buy this?* عَلَى كَمْ جِذْعًا (جِذْعٍ) سَقَفْتَ بَيْتَكَ *on how many beams hast thou placed the roof of thy house?* (β) As assertory or predicative (or exclamatory), كَمْ is followed by a substantive in the genitive of the singular or of the broken plural, and requires a verb in the perfect; as كَمْ غِلْمَانٍ مَلَكْتُ *many a*

B *slave have I owned*, or *how many a slave have I owned!* = كَثِيرًا مِنَ ٱلْغِلْمَانِ; كَمْ دِرْهَمٍ أَنْفَقْتُ *many a dirham have I spent*, or *how many a dirham have I spent!* This genitive is explained by an ellipsis of مِنْ, which is often expressed; as وَكَمْ مِنْ مَلَكٍ فِى ٱلسَّمٰوَاتِ لَا تُغْنِى شَفَاعَتُهُمْ شَيْئًا *and there is many an angel* (or *how many an angel is there*) *in heaven, whose intercession shall be of no avail;* وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا *and many a town have We destroyed*, or *how many a*

C *town have We destroyed!* If, however, كَمْ be separated from the مُمَيِّزْ, the latter should be put in the accusative, not in the genitive, as كَمْ نَالَنِى مِنْهُمْ فَضْلًا عَلَى عَدَمٍ *many a bounty have I received from them when* (*I was*) *in want;* تَؤُمُّ سِنَانًا وَكَمْ دُونَهُ مِنَ ٱلْأَرْضِ مُحْدَوْدِبًا غَارُهَا *she* (the camel) *makes for Sinān, but on this side of him there is many a tract of land, the valley of which is deeply hollowed;* though the genitive is also admissible in poetry, as كَمْ دُونَ مَيَّةَ مَوْمَاةٍ يُهَالُ بِهَا كَمْ فِى *there is on this side of Maiya many a frightful desert;*

D بَنِى سَعْدِ بْنِ بَكْرٍ سَيِّدٍ ضَخْمِ ٱلدَّسِيعَةِ مَاجِدٍ نَفَّاعِ *there is among the Bènū Sa'd 'ibn Bèkr many a chief large in gifts, glorious and useful* (*to his tribe*).—Unless it be governed by a preceding substantive or a preposition, كَمْ always stands at the beginning of the clause. If a singular مُمَيِّزْ be followed by a pronoun referring to it, that pronoun may be either singular or plural, as كَمْ رَجُلٍ رَأَيْتُهُ or رَأَيْتُهُمْ, وَكَمْ مِنْ مَلَكٍ الخ, لَقِيتُهُنَّ or كَمِ ٱمْرَأَةٍ لَقِيتُهَا.—The مُمَيِّزْ may, of course, be often omitted after كَمْ, as كَمْ مَالُكَ *how much*

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is thy property? scil. دِينَارًا; كَمْ غِلْمَانُكَ *how many slaves hast* A
thou? scil. نَفْسًا; كَمْ سِرْتَ *how far hast thou travelled?* scil.
فَرْسَخًا or مِيلًا; كَمْ عَبْدُ ٱللّٰهِ مَاكِثٌ *how long will 'Abdu 'llāh*
delay? scil. سَاعَةً or يَوْمًا; كَمْ جَآءَكَ زَيْدٌ *how often has Zèid come*
to thee? scil. مَرَّةً; [ابْنَ كَمْ كَانَ حَسَّانُ مَقْدَمَ رَسُولِ ٱللّٰهِ صلعم
ٱلْمَدِينَةَ *how many years old was Ḥassān, when the Apostle of God*
*arrived at *El-Medīna?*].—(2) كَأَيِّ or كَأَيِّنْ, compounded of كَ B
and the genitive of أَيٌّ *who? which?* [Vol. i. §§ 351, 353, rem. *c*]
is scarcely ever employed interrogatively, as قَالَ أُبَيُّ بْنُ كَعْبٍ
لِٱبْنِ مَسْعُودٍ كَأَيِّنْ تَقْرَأُ سُورَةَ ٱلْأَحْزَابِ فَقَالَ ثَلَاثًا وَسَبْعِينَ
'Ubèi 'ibn Ka'b said to 'Ibn Mas'ūd, As how many (verses) dost thou read the
Chapter of the Confederates (Ḳor. xxxiii.)*? And he said, Seventy-*
three. Its ordinary use is assertory or predicative (or exclamatory),
followed by the accus. singular, as كَأَيِّنْ رَجُلًا رَأَيْتُ *many a man*
(or *how many a man*) *have I seen;* but more usually by مِنْ with C
the genitive, as وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ *and how*
many a prophet (*is there*), *with whom many myriads have fought!*
وَكَأَيِّنْ مِنْ آيَةٍ فِى ٱلسَّمٰوَاتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ
and how many a sign is there in heaven and earth, by which they
pass, turning away from it! وَكَأَيٍّ مِنْ أَسًى أَعْيَى ٱلْأُسَى *many a*
grief is too great to be consoled by any examples (*of resignation*).
It is disputed whether it can be preceded by a preposition, as in D
the phrase بِكَأَيٍّ تَبِيعُ هٰذَا ٱلثَّوْبَ *for how much wilt thou sell this*
piece of cloth? (another example of the interrogative use).—(3) كَذَا
(sometimes written كَذَى), *so and so much* or *many* [Vol. i. § 340,
rem. *d*], requires after it an indefinite accus. in the singular, as
مَلَكْتُ كَذَا عَبْدًا عِنْدِى كَذَا دِرْهَمًا *I possess so and so many slaves;*
I have so and so many dirhams by me. It is more usually doubled,
كَذَا وَكَذَا, as قَالَ مِنَ ٱلشِّعْرِ كَذَا وَكَذَا بَيْتًا *he made* (lit. *said*) *so*

A *and so many verses of poetry;* اِشْتَرَى ٱلْأَمِيرُ كَذَا وَكَذَا جَارِيَةً *the 'amīr bought so and so many slave-girls;* عِدِ ٱلنَّفْسَ نُعْمًا بَعْدَ بُؤْسَاكَ ذَاكِرًا كَذَا وَكَذَا لُطْفًا بِهِ نُسِيَ ٱلْجَهْدُ *promise thy soul ease after thy affliction, calling to mind such and such favours, through which trouble is forgotten.* The conjunction is sometimes omitted, and some say that there is a distinction between كَذَا وَكَذَا and كَذَا كَذَا; e.g. لَهُ عَلَيَّ كَذَا كَذَا دِرْهَمًا means, according to them,
B *I owe him so and so many dirhams,* from 11 to 19, whereas كَذَا وَكَذَا دِرْهَمًا means at least 21 *dirhams.*

f. An act expressed by a nomen verbi, with which another act, expressed by a finite tense, is compared; as قَتَلُوهُ قَتْلَ ٱبْنِهِ أَخَاهُمْ عَمْرًا *they killed him in the same way as his son killed their brother 'Amr;* عَذَّبَ زَيْدًا تَعْذِيبَهُ إِسْمٰعِيلُ أَبُو زَيْدٍ *he tortured Zèid just as 'Ismā'īl, Zèid's father, had tortured him;* وَلَوْ يُعَجِّلُ ٱللّٰهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُمْ
C بِٱلْخَيْرِ لَقُضِيَ عَلَيْهِمْ أَجَلُهُمْ *and if God should hasten evil upon men, as they would fain hasten good, verily their end (death) would be decreed.* For this accusative may be substituted كَ with the genitive of the nomen verbi, or كَمَا with a finite tense of the verb; e.g. in the first example, كَقَتْلِ ٱبْنِهِ or كَمَا قَتَلَ ٱبْنُهُ [comp. § 27, *b*].

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed
D before its subject and put in the accusative, the subject being left in the nominative (see § 73). For example: وَلَّى تِمُرْلَنْكُ مَكْسُورًا أَوَائِلُهُ وَمَذْعُورًا أَوَاخِرُهُ *Timur-lènk (Tamerlane) turned his back, after his van had been broken and his rear struck with panic;* هُوَ ٱلَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا أُكُلُهُ *He it is who produceth gardens with trellises for vines and without them, and the palmtrees and the grain, with their various edible fruits*

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A سَأَغْسِلُ عَنِّى ٱلْعَارَ بِٱلسَّيْفِ ; (كَآئِنًا أُكُلُهُ مُخْتَلِفًا = مُخْتَلِفًا أُكُلُهُ) جَالِبًا عَلَىَّ قَضَآءَ ٱللّٰهِ مَا كَانَ جَالِبَا *I will wipe away my disgrace with the sword, let God's decree bring upon me what it may* (جَالِبًا عَلَىَّ = وَإِنْ جَلَبَ عَلَىَّ, جَالِبَا in rhyme for جَالِبًا).

(b) *The Prepositions.*

46. The prepositions all originally designate relations of *place* (*local* relations), but are transferred, first, to relations of *time* (*temporal* relations), and next, to various sorts of *ideal* relations, conceived under the figure of the local relations to which they correspond.— B They are divided into *simple* and *compound*.—The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it.

47. The prepositions which indicate motion proceeding from or away from a place, are مِنْ (*ex*) *out of, from*, and عَنْ (*ab*) *away from*. C

Rem. In Hebrew and Aramaic מִן supplies the place both of مِنْ and عَنْ.

48. مِنْ (with pronominal suffixes مِنِّى, مِنَّا, مِنْكَ, مِنْهُ) designates:—

(*a*) The *local point of departure*, departure from a place; as خَرَجَ مِنْ مَكَّةَ *he went forth from Mèkka*; سَقَطَ مِنْ يَدِهَا *it fell from her hand*; سُبْحَانَ ٱلَّذِى أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ ٱلْمَسْجِدِ ٱلْحَرَامِ D (*I declare*) *the glory of Him who transported His servant by night from the sacred Temple* (at Mèkka). Hence it is connected with verbs which convey the idea of separation, departure, holding oneself or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like; as هُوَ ٱلْحِصْنُ يُنْجِى مِنْ جَمِيعِ ٱلشَّدَآئِدِ *this is the fortress which preserves* (*us*) *from*

A *all calamities;* أَعُوذُ بِٱللّٰهِ مِنَ ٱلطَّمَعِ *I take refuge with God (pray God to preserve me) from covetousness;* اَلدُّنْيَا تَمْنَعُ مِنَ ٱلْخَيْرِ *the world holds (us) back from good;* ٱلَّذِى خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ *who hath created you (brought you into existence) from one soul.* Hence too its use to signify, on the one hand, *by* or *through*, as دَخَلَ مِنَ ٱلْبَابِ *he came in by*, or *through, the door;* أَبْرَاجُهَا ٱلَّتِى يَتَرَقَّى ٱلْمَآءُ مِنْهَا *its*

B *towers through which the water ascends;* إِذَا نُظِرَ إِلَى ٱلشَّمْسِ وَٱلْقَمَرِ مِنْ فَتْقِ ٱلسَّحَابِ *when we look at the sun and moon through an opening in the clouds;* and, on the other hand, *in place of, instead of* (= بَدَلَ), as أَرَضِيتُمْ بِٱلْحَيٰوةِ ٱلدُّنْيَا مِنَ ٱلْآخِرَةِ *are ye contented with the life of this world instead of the next?* وَلَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَلَآئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ *and if we pleased, we could place* (or *create*) *in your stead angels to succeed (you) on the earth;* وَلَمْ تَذُقْ مِنَ ٱلْبُقُولِ

C ٱلْفُسْتُقَا *and she had not tasted the pistachio-nut instead of (common) vegetables;* [فَلَيْتَ لَنَا مِنْ مَآءِ زَمْزَمَ شَرْبَةً *oh would that we had a draught instead of the water of Zèmzèm!*]*.

(*b*) The *temporal point of departure*, the point at which an act or state has commenced; as عَبَدَ ٱللّٰهَ مِنْ شَبَابِهِ *he served God from his youth;* وَقْتُ ٱلتَّعَلُّمِ مِنَ ٱلْمَهْدِ إِلَى ٱللَّحْدِ *the time of learning extends from the cradle to the grave;* تُخُيِّرْنَ مِنْ أَزْمَانِ يَوْمِ حَلِيمَةٍ

D *they have been chosen from the times of the battle* (lit. *day*) *of Ḥalīma.*

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* [In the words وَلَا يَنْفَعُ ذَا الجَدِّ مِنْكَ ٱلْجَدُّ Zamaḫšarī, *Fāik*, i. 159, explains مِنْ by بَدَلَ i.e. بَدَلَ طَاعَتِكَ وعِبَادَتِكَ, *riches will not profit the possessor thereof instead of Thee*, i.e. *the obedience and submissiveness to Thee.* Commonly it is said to have here the signification of عِنْدَ *with Thee* (comp. Lane in v. جَدٌّ). D. G.]

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Rem. *a.* The Arab grammarians say that مِنْ, when used in the above significations, is employed لِٱبْتِدَآءِ ٱلْغَايَةِ فِى ٱلْمَكَانِ وَٱلزَّمَانِ *to denote the commencement of the limit in place and time*, or simply لِلِٱبْتِدَآءِ *to denote the commencement.* A

Rem. *b.* The tribe of Hudail used مَتَى in these senses as well as مِنْ; e.g. أَخْرَجَهَا مَتَى كُمِّهِ *he brought it out of* (مِنْ) *his sleeve;* شَرِبْنَ بِمَآءِ ٱلْبَحْرِ ثُمَّ تَرَفَّعَتْ مَتَى لُجَجٍ خُضْرٍ لَهُنَّ نَئِيجُ *they* (the clouds) *drank of the sea-water, then they rose from* (مِنْ) *the dark-green flood with the sound of the storm.* B

[Rem. *c.* On مِنْ in the signification of مُنْذُ see § 61, rem. *d.*]

(*c*) The *causal point of departure*, the *origin* and *source* of a thing; as ذٰلِكَ مِنْ نَبَإٍ جَآءَنِى *this is in consequence of information that reached me;* فَوَقَفَ يَتَعَجَّبُ مِنْهَا *and he stood admiring it* (or *wondering at it*, his wonder proceeding from, or being caused by, it); C مِمَّا خَطِيٓـَٔاتِهِمْ أُغْرِقُوا *they were drowned because of their sins* (the particle مَا is merely expletive and does not interfere with the government of مِنْ); يُغْضِى حَيَآءً وَيُغْضَى مِنْ مَهَابَتِهِ *he is silent out of modesty, and others are silent through fear of him.* Hence its use after verbs meaning to sell and to give in marriage, as بَاعَ, وَهَبَ, زَوَّجَ; e.g. بِعْتُ مِنْ رَسُولِ ٱللّٰهِ صلعم بَاعَ مِنْهُ فَرَسًا *I sold to the Apostle of God a pair of trousers;* زَوَّجَ رِجْلَ سَرَاوِيلَ D إِسْمٰعِيلُ ٱبْنَتَهُ مِنِ ٱبْنِ أَخِيهِ ٱلْعِيصِ بْنِ إِسْحٰقَ *Ishmael gave his daughter in marriage to his nephew, Esau the son of Isaac.*

Rem. *a.* The grammarians say that مِنْ is used in this case لِلتَّعْلِيلِ *to assign the reason.*

Rem. *b.* In speaking of persons مِنْ أَجْلِ, *on account of*, is always used instead of مِنْ, and often too in other cases; as

A اَلَّتِى تَبْكِى مِنْ أَجْلِهَا *she on whose account, or for whose sake, thou weepest;* فَعَارٌ ثُمَّ عَارٌ ثُمَّ عَارٌ شَقَاءُ ٱلْمَرْءِ مِنْ أَجْلِ ٱلطَّعَامِ *it is a threefold disgrace for a man to be in misery on account of (for want of) food;* مِنْ أَجْلِ كَلَامِهِ *because of what he said.*

(*d*) The *distance from* a place, person, or thing, particularly after words which signify proximity, such as قَرُبَ or دَنَا *to be near,* قَرِيبٌ *near,* etc. (compare Lat. prope ab eo, Fr. près de lui, rapproché de lui);
B e.g. قَرُبَ ٱلْجَيْشُ مِنْهُمْ *the army was near them;* دَنَا مِنِّى *he was not far from me* (دَنَا إِلَىَّ would mean *he came up close to me*); يَنْبَغِى لِطَالِبِ ٱلْعِلْمِ أَنْ لَا يَجْلِسَ قَرِيبًا مِنَ ٱلْأُسْتَاذِ *it behoves the student not to sit near,* or *close to, the teacher.* [Hence its figurative use in the phrases quoted § 44, *b*, rem. *a* near the end: هُوَ مِنِّى مَنَاطَ ٱلثُّرَيَّا etc., and in the following examples: مَا هٰذَا الغُلَامُ مِنْكَ *what relation is this lad*
C *to you?* هُوَ مِنْكَ وَأَنْتَ مِنْهُ *he is close to you and you are close to him* (in birth and rank); فَإِنِّى لَسْتُ مِنْكَ وَلَسْتَ مِنِّى *I am not in union with you nor you with me;* مَا أَنَا مِنْ دَدٍ وَلَا ٱلدَّدُ مِنِّى *I have no concern with diversion, nor has diversion any concern with me.* In the last two phrases فِى شَىْءٍ may be supplied, in which case مِنْ has the partitive meaning, as in لَيْسَ مِنَ ٱلْعِلْمِ فِى شَىْءٍ *he is in no part of*
D *science,* i.e. *he has nothing to do with science.*]

(*e*) The *difference between* two persons or things which are contrasted or compared with one another; as هَلْ تَعْرِفُ ٱلْجَيِّدَ مِنَ ٱلرَّدِىِّ *dost thou know the good from the bad?* وَٱللّٰهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ *but God knows him that dealeth foully from him that dealeth fairly;* أَيْنَ أَنْتَ مِنْ نُوحٍ وَطُولِ عُمْرِهِ *what a difference there is between thee and Noah in length of life!* lit. *where art thou from Noah and his length of life?* Hence the use of مِنْ after comparative adjectives; as

A نَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ هُوَ أَفْضَلُ مِنِّى *he is more excellent than I; we are more deserving of* (or *have a better right to*) *the kingdom than he.*

Rem. *a.* If an object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as ٱلنَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِآبَائِهِمْ *people are more like the time in which they are born than they are like their fathers;* هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ *they were nearer unbelief on that day than belief;*

B فَقَالَ يَا أَبَةِ أَنَا وَٱللّٰهِ إِلَى طَعْنَةٍ نَافِذَةٍ . . . . أَشْوَقُ مِنِّى إِلَى ٱبْنِى *but he said: O my father! I have more longing for a piercing thrust than I have to see my son;* أَنَا مِنْكُمْ عَلَى ٱلْعَرَبِ أَخْوَفُ مِنِّى مِنَ ٱلْعَرَبِ عَلَيْكُمْ *I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs;* وَلَأَنَا أَهَمُّ بِجِرَاحِ رَسُولِ ٱللّٰهِ مِنِّى بِجِرَاحِى *and verily I was more concerned about the wounds of the Apostle of God than I was about my own*

C *wounds;* أَنَا أَمْيَلُ إِلَى كَوْنِهَا مِنْ هٰذَا ٱلْأَصْلِ مِنِّى إِلَى كَوْنِهَا مِنْ ذَوَاتِ ٱلنُّونِ *I am more inclined to its being* (*derived*) *from this root than I am to its being* (*derived*) *from* (*one of*) *those which contain the letter n;* وَكَانَ رَحِمَهُ ٱللّٰهُ بِٱلْعِلْمِ أَخْبَرَ مِمَّا هُوَ بِٱلْحَرْبِ *he possessed, may God have mercy on him! more knowledge of science than of war* (with ما explet.).—Sometimes, in a less careful style of speaking or writing, the preposition مِنْ is annexed to the latter of the two objects, instead of to the person or thing which is

D compared with him or itself in respect of these two objects; as صَارَ يُقَاتِلُهُمْ بِٱلْعَصَا أَقْوَى مِنَ ٱلسِّلَاحِ *he began to fight them with the stick more sturdily than with the weapons* (for أَقْوَى مِنْهُ بِٱلسِّلَاحِ); عَلَى أَنَّ ٱلظُّلْمَ مِنْكُمْ أَقْبَحُ مِنْ غَيْرِكُمْ *because wrong proceeding from you is worse than from others* (for أَقْبَحُ مِنْهُ مِنْ غَيْرِكُمْ).—مِنْ with its complement is sometimes omitted; e.g. ٱللّٰهُ أَكْبَرُ *God*

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A *is most great*, lit. *God is greater* مِنْ غَيْرِهِ *than any other being;* اَللّٰهُ أَعْلَمُ *God knows best*, lit. *God knows better* مِنْ غَيْرِهِ *than any other being;* إِنَّ ٱلَّذِى سَمَكَ ٱلسَّمَآءَ بَنَى لَنَا بَيْتًا دَعَآئِمُهُ أَعَزُّ وَأَطْوَلُ *verily He, who reared the Heavens, hath built for us a house, the props* (or *pillars*) *of which are more glorious and taller*, scil. مِنْ بَيْتِكَ *than* (*those of*) *thy house*, or مِنْ كُلِّ بَيْتٍ *than* (*those of*) *every* (*other*) *house**.

B REM. *b.* When thus used أَفْعَلُ is invariable in form; as هِنْدٌ اَلْحُرَّتَانِ أَفْضَلُ مِنْ زَيْنَبَ *Hind* (a woman) *is better than Zèinèb;* أَفْضَلُ مِنَ ٱلْأَمَتَيْنِ *the two freeborn women are better than the two female slaves;* اَلْعُلَمَآءُ أَفْضَلُ مِنَ ٱلْجُهَلَآءِ *the learned are better than the ignorant;* اَلْمُؤْمِنَاتُ أَفْضَلُ مِنَ ٱلْكَافِرَاتِ *the* (*female*) *believers are better than the unbelievers.*

REM. *c.* مِنْ with its complement is occasionally placed in
C poetry *before* the comparative adjective; as بَلْ مَا زَوَّدَتْ مِنْهُ أَطْيَبُ *nay, what she gave* (*us*) *as provision was* (*even*) *sweeter than it* (honey); لَا شَىْءَ مِنْهُنَّ أَكْسَلُ *nothing is lazier than they;* فَأَسْمَآءُ مِنْ تِلْكَ ٱلظَّعِينَةِ أَمْلَحُ *then 'Asmā is more beautiful than that woman.* In prose this inversion takes place only with an interrogative pronoun or a word in the construct state before an interrogative pronoun; as مِمَّنْ أَنْتَ خَيْرٌ *than whom art thou better?*
D مِنْ أَبِى أَيِّهِمْ أَنْتَ أَفْضَلُ *than the father of which of them art thou better?*

REM. *d.* In the other Semitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. מִן, Aram. מִן, Æth. ፡ or ፡::

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* [Fleischer denies that phrases like اَللّٰهُ أَكْبَرُ are elliptical, taking أَكْبَرُ as an absolute superlative; *Kl. Schr.* i. 684, 789, ii. 721.]

(*f*) The relation which subsists between the part and the whole, A
the species and the genus; as عِلْمُ ٱلطِّبِّ سَبَبٌ مِنَ ٱلْأَسْبَابِ *the science of medicine is one of the professions;* وَمِنْ تَعْظِيمِ ٱلْعِلْمِ تَعْظِيمُ ٱلْكِتَابِ *and respect for the book is a part of the respect due to science;* ٱلْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ *man is compounded of soul and body;* وَرَأَى أَنَّ ٱلْحَيَوَانَ وَٱلنَّبَاتَ لَا تَلْتَئِمُ حَقَائِقُهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ *and he saw that the natures of animals and plants are compounded of numerous elements;* (ٱلبُرّ) قَفِيزٌ مِنْ بُرٍّ *a kafīz of wheat;* لِبَاسُهُ مِنَ B
ٱلْحَرِيرِ *his garment is of silk.*

Rem. *a.* When مِنْ precedes a definite noun, especially in the plural, it often indicates an indefinite quantity or number. = شَيْءٌ or بَعْضٌ; as شَرِبْتُ مِنَ ٱلْمَاءِ *I drank some of the water;* أَخَذَ مِنَ ٱلدَّنَانِيرِ *he took some of the dīnārs;* قَدْ أَرَاكُمْ مِنْ آيَاتِهِ *he has already shown you some of his signs;* [إِنِّي لَمُهْدٍ مِنْ ثَنَآءِي *lo I am* C
about to pay the homage of my praise; وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ *and we cause a number of springs to gush forth in it;* مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ *of some We have told thee, and of others We have told thee nothing.* Accordingly مِنْ with an indefinite genitive may be the subject of a sentence, e.g. فَمِنْ قَائِلٍ بِٱلرُّوحَانِيَّاتِ وَمِنْ قَائِلٍ بِٱلْهَيَاكِلِ وَمِنْ قَائِلٍ بِٱلْأَصْنَامِ *there are some who believe in the spiritual beings as gods, others in the celestial* D
bodies, others again in the idols]. Compare in French *de* with the article, as *du lait*, "some milk." We here see the nominal origin of مِنْ, which is clearly a substantive, meaning *a part* or *portion*.

Rem. *b.* After negative particles, and after interrogatives put in a negative sense, مِنْ prefixed to an indefinite noun means *none at all, not one;* as مَا جَآءَنِي مِنْ رَجُلٍ, or مِنْ أَحَدٍ, *no one came to me;* مَا جَآءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ *there hath come to us no bearer*

A *of good news and no warner;* لَا يَأْتِنِى مِنْ أَحَدٍ *let no one come to me;* مَا لَكُمْ مِنْ إِلٰهٍ غَيْرُهُ *ye have no god but Him;* مَا لَهُمْ مِنْ لَا فِى ٱلدَّارِ مِنْ رَجُلٍ ; (لَا نَاصِرِينَ لَهُمْ=) نَاصِرِينَ *they have no helpers* ; (لَا رَجُلَ فِى ٱلدَّارِ=) *there is no man in the house* ; هَلْ مِنْ مَزِيدٍ *is there any addition* or *increase?* هَلْ مِنْ خَالِقٍ غَيْرُ ٱللّٰهِ *is there any creator but God?* هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ *dost thou perceive any*

B *one of them?* هَلْ لَنَا مِنَ ٱلْأَمْرِ مِنْ شَىْءٍ *have we any portion of that thing?* With مِنْ أَحَدٍ compare the Hebrew מֵאֶחָד, Levit. iv. 2, Deuter. xv. 7.

[REM. *c.* Very often مِنْ preceded by an indefinite noun, is followed by the definite plural of the same noun, in order to signify that a person or thing is wholly undefined, as مَلِكٌ مِنَ ٱلْمُلُوكِ *a certain king;* وَجْهٌ مِنَ ٱلْوُجُوهِ *a certain manner.* But when an

C indefinite noun denoting a state or condition is followed by مِنْ with the same noun defined in the singular, it signifies a high degree of that state or condition, as عَجَبٌ مِنَ ٱلْعَجَبِ *a wonder of wonders;* دَآءٌ مِنَ ٱلدَّآءِ *a very great disease;* شَأْنٌ مِنَ ٱلشَّأْنِ *a very important affair;* زَيْنٌ مِنَ ٱلزَّيْنِ *a great ornament.* D. G.]

[REM. *d.* The adverbial expressions (مِنَ ٱلْغَدِ) مِنْ غَدٍ *to-morrow,*

D مِنَ ٱللَّيْلِ *at night* correspond to the Latin *de mane* (*demain*), *de nocte*, and signify properly *in a part of the following day, in a part of the night.* Other examples are خَرَجَ مِنْ يَوْمِهِ *he went out on the same day;* رَجَعَ مِنْ فَوْرِهِ *he returned immediately* (comp. Lane *s. v.* and Fleischer, *Kl. Schr.* i. p. 457 *seq.*); مِنْ دَاخِلِ ٱلْمَسْجِدِ *inside the mosque.* This is called مِنْ بِمَعْنَى فِى *min with the signification of fī*, though there is a slight difference between the use of the two prepositions, as has been pointed out by Fleischer, i. p. 414. D. G.]

Rem. *e.* When مِنْ indicates a part of a whole, it is said to A be used لِلتَّبْعِيضِ *to indicate division into parts;* when it indicates the parts of which a whole is composed, لِلتَّرْكِيبِ *to indicate composition.*

(*g*) The definition or explanation of a general or universal by a special or particular term, the latter being one of several objects that go to make up the former; as وَكَذٰلِكَ يُفْتَرَضُ عِلْمُ أَحْوَالِ ٱلْقَلْبِ مِنْ ٱلتَّوَكُّلِ وَٱلْإِنَابَةِ وَٱلْخَشْيَةِ *and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God),* B *and repentance, and fear (of Him);* فَتَصَفَّحَ جَمِيعَ ٱلْأَجْسَامِ ٱلَّتِي فِي عَالَمِ ٱلْكَوْنِ وَٱلْفَسَادِ مِنَ ٱلْحَيَوَانَاتِ وَٱلنَّبَاتِ وَٱلْمَعَادِنِ *and he examined all the bodies which there are in this world of existence and decay, both animals, plants, and minerals;* كُلٌّ مِنْ هَابِيلَ وَقَابِيلَ *both (of them), Abel as well as Cain;* إِخْوَانُنَا هَاؤُلَاءِ مِنَ ٱلْأَنْصَارِ *these brethren of ours, the Anṣār* (or *Helpers* of the Prophet); لَا يَحْصُلُ مَقْصُودُهُمْ مِنَ ٱلْعِلْمِ C *their object, namely learning, is not attained;* فَٱجْتَنِبُوا ٱلرِّجْسَ مِنَ ٱلْأَوْثَانِ وَٱلْعَرَبُ تَحْذِفُ هٰذَا ٱلْفِعْلَ مِنْ قَالَ وَيَقُولُ *therefore avoid the abomination of idols;* *and the Arabs omit this verb ḳāla yaḳūlu.* Hence it serves to indicate the relation between the material and the article made of it, as صَنَمٌ مِنَ ٱلذَّهَبِ (مِنْ ذَهَبٍ) *a statue of gold;* ثَوْبٌ مِنَ ٱلْحَرِيرِ (مِنْ حَرِيرٍ) *a garment of silk;* فَصَعُبَ عَلَيْهِ لِعَدَمِ ٱلْآلَاتِ وَلِأَنَّهَا لَمْ تَكُنْ إِلَّا مِنَ ٱلْحِجَارَةِ وَٱلْقَصَبِ D *and it was difficult for him, because of the want of instruments, and because those (which he had) were made only of stones and reeds.* In this way مِنْ is constantly used after the indefinite pronoun مَا [and مَهْمَا], *what, whatever,* which cannot be construed with a genitive; as مَا ذَهَبَ مِنَ ٱلْمَالِ *the money which has been spent;* مَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ *whatever ye lay out in charity, shall be amply made up to you;* مَا يَفْتَحِ ٱللّٰهُ

A لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا *the mercy which God sendeth forth for man, none can keep back.* [In some cases this مِنْ after مَا may be considered as the partitive مِنْ.]

REM. In the language of the grammarians, مِنْ is here used لِلْبَيَانِ, or لِلتَّبْيِينِ, *to make clear* or *explain*, or لِبَيَانِ ٱلْجِنْسِ *to explain the genus.*

B [(*h*) The specifying (ٱلتَّمْيِيزُ) of the general term, as لِلّٰهِ دَرُّكَ مِنْ فَارِسٍ *what a man thou art as a horseman!* (where مِنْ فَارِسٍ is the equivalent of فَارِسًا § 44, *e*); نَاهِيكَ من رَجُلٍ *what a wonderful man he is!* جَزَاكَ ٱللّٰهُ مِنْ أَخٍ خَيْرًا *may God repay thee good, excellent brother as thou art;* عَدِمْتُكَ من حُبٍّ *might I only be rid of thee, love* حَتَّى يَقُولُوا إِذَا مَرُّوا عَلَى جَدَثِى أَرْشَدَهُ *(that makes me miserable)!*

C ٱللّٰهُ مِنْ غازٍ وَقَدْ رَشَدَا *that they may say when passing by my tomb, God directed him aright, warrior as he was, and verily he followed the* هٰذَا ٱبْنُ سَيِّدِ قُرَيْشٍ وهو مُسْتَرْضَعٌ فِينَا من غُلَامٍ يَتِيمٍ *right course;* لَيْسَ لَهُ أَبٌ *this is the son of the lord of Ḳurèiš: he is nursed among us, orphan as he is, having no father;* وَكَانَ رَجُلًا نَاسِكًا فَاضِلًا فَقِيهًا مِنْ رَجُلٍ كَانَ يَمِيلُ إِلَى مَحَبَّةِ أَهْلِ بَيْتِ رَسُولِ ٱللّٰهِ *he was a pious,*

D *distinguished, and learned man, namely a man inclined to the love of the family of the Apostle of God.* A special branch of this is the use of مِنْ, which is called لِلتَّجْرِيدِ, to designate the person or thing, in which a certain quality is prominent, as لَاقَيْتُ مِنْهُ الأَسَدَ *I encountered in him a lion;* لِى مِنْ فُلَانٍ صَدِيقٌ حَمِيمٌ *I have in So-and-So an affectionate friend;* لَقِيتُ مِنْهُ بَحْرًا *I found him to be a man of exceeding generosity.* In such phrases مِنْ has the same meaning as بِ and فِى.

A REM. *a.* Observe the elliptical phrases مَنْ لِى مِن ٱبْنِ ٱلْأَشْرَفِ *who will deliver me from Ibn el-Aśraf?* أَنَا مِنْكَ وَإِلَيْكَ *I am of thee and related to thee, I belong to your family.* On the meaning of ٱللَّهُمَّ مِنْكَ وَإِلَيْكَ, see Goldziher in *Zeitschr. D. M. G.* xlviii. p. 95 *seq.* (comp. p. 425 *seq.*) D. G.]

B REM. *b.* مِنْ is used in vulgar Arabic, like ܡܢ in Syriac and ከመ፡ in Æthiopic, to indicate the agent in connection with the passive voice of a verb; as لَا يَصْلُحُ بَعْدُ لِشَىْءٍ إِلَّا لِأَنْ يُطْرَحَ خَارِجًا وَيُدَاسَ مِنَ ٱلنَّاسِ *it is good for nothing at all but to be thrown out and trodden under foot by men*, instead of وَيَدُوسَهُ ٱلنَّاسُ.

49. عَنْ (with pronominal suffixes عَنِّى, عَنَّا, عَنْكَ, عَنْهُ) designates distance from, motion away from, departure from a place or from beside a person; as جَلَسَ عَنْ يَمِينِهِ *he sat at* (a certain distance from) *his right hand* [comp. however, this §, *f.* rem. *c*]; C رَمَى ٱلسَّهْمَ عَنِ ٱلْقَوْسِ *he shot the arrow from the bow;* سَافِرْ عَنِ ٱلْبَلَدِ *take thy departure from the town;* حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَٱلْإِعْرَاضِ عَنْهُ *that thou mayest not be compelled to leave him and turn away from him.* Hence it is used:—

(*a*) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e.g. fighting or paying) for or in behalf of another [comp. § 69, *g*]. For example: D ٱلْهَرَبُ عَنْ قَضَآءِ ٱللّٰهِ تعَ غَيْرُ مُمْكِنٍ *it is impossible to flee from the decree of God Almighty;* يَنْبَغِى أَنْ تَنَحَّ عَنِ ٱلْقَبِيحِ *avoid what is disgraceful;* يَجْتَنِبَ عَمَّا يَضُرُّهُ *it is necessary that he should avoid what injures him;* يَنْبَغِى أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ *it is necessary that he should patiently abstain from what his soul desires* (*his passions desire*); تَبَرَّأْتُ عَنْ وَلَآئِهِمْ *I declare myself free from all connection with them* (*as client*); يَتَخَلَّصُ

A أَطْعَمَهُ عَنْ عَذَابِ ٱلْآخِرَةِ *he is saved from punishment in the next world;* كَسَاهُ عَنِ ٱلْعُرْيِ *he fed him (to save him) from hunger;* ٱلنَّهْىُ عَنِ ٱلْمُنْكَرِ *he clothed him (to save him) from nakedness;* يُقَاتِلُ عَنْهُ *the prohibition of what is wicked;* يَنُوبُ عَنِّى *he acts as my deputy;* لَا تُجَادِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ *he fights for,* or *to protect, him;* *do not contend,* or *plead, for those who act wrongly to themselves;*

B لَا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئًا *(one) soul shall not make satisfaction for (another) soul at all;* حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا *he paid so and so many dirhams in his stead,* lit. *he bore,* or *took upon himself, for him.*

(*b*) After verbs denoting uncovering, laying bare, opening, revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative. For example: لَوْ كُشِفَ عَنِّى سُتُورُ ٱلدُّنْيَا *if the veils of this world were removed from*

C *me (from before my eyes);* ٱلتِّلَالُ ٱلَّتِى ٱنْشَقَّتْ عَنْ بُيُوتٍ *the mounds which were laid open so as to disclose chambers;* إِنْ كُنْتَ تَبْغِى شَاهِدًا يُخْبِرُ عَنْ غَائِبٍ *if thou wantest a witness who can inform thee regarding what is hidden;* سَأُنْبِئُكَ عَنْ مَجْمُوعِهَا *I will tell thee about all of them;* هٰذَا سُؤَالٌ سُئِلَ عَنْهُ رَسُولُ ٱللّٰهِ صلعم فَأَجَابَ عَنْهُ *this is a question about which the Apostle of God was questioned, and he gave an answer to it;* وَجَّهَ عَنْهُ إِلَى ٱلْأَنْدَلُسِ أَبُوهُ *his father sent to Spain to look for*

D *him;* فَسَأَلَهُمْ عَنِّى وَقَالَ وَجِّهُوا عَنْهُ *and he asked them about me and said, Send to look for him;* فَقُصِدَتِ ٱلْخَزَائِنُ عَنِ ٱلْأَسْلِحَةِ *and they made for the arsenals to look for arms;* كَأَنَّمَا تَبْسِمُ عَنْ لُؤْلُؤٍ مُنَضَّدٍ أَوْ بَرَدٍ *she smiles so as to display (teeth like) strung pearls or hailstones (in whiteness).*

(*c*) After verbs denoting abandonment or neglect, and the ability to dispense with (عَنْ) one thing because of the possession of another

(بِ [§ 56, *c*]); because in them is implied the notion of turning away A (أَعْرَضَ). For example: [رَغِبَ عَنِ ٱلشَّيْءِ *he did not wish for the thing, he avoided it;* صَفَحْتُ عَنْ ذَنْبِهِ or عَفَوْتُ *I forgave him his sin;* رَضِيَ عَنْهُ *he was satisfied with him* (and had nothing more to ask from him) as in the words of the Ḳor'ān رَضِيَ ٱللّٰهُ عَنْهُمْ وَرَضُوا عَنْهُ *God is well pleased with them, and they are well pleased with Him.* D. G.]; يَنْبَغِي لِلْإِنْسَانِ أَن لَّا يَغْفُلَ عَنْ نَفْسِهِ *a man must not be neglectful of himself;* وَهُوَ غَنِيٌّ عَنْهَا *he does not require it;* B لِي فِي طِلَابِ ٱلْعِلْمِ غِنًى عَنْ غِنَآءِ ٱلْغَانِيَاتِ *I find in study such contentment that I can dispense with the singing of women;* أَغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَٱكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ *satisfy me with what Thou allowest, so that I may be able to dispense with what Thou forbiddest, and suffice me with Thy goodness, so that I may not have occasion for any other but Thee.* Similarly: شَغَلَهُ ذٰلِكَ عَنِ ٱلْفِكْرَةِ فِي كُلِّ شَيْءٍ إِلَّا فِيهِ *this circumstance occupied him so that he could not think of anything but it;* بِي حَصَرٌ عَنْ ذِكْرِ C كُلِّ ٱلْمَنَاقِبِ *I am unable to mention all the virtues;* إِنِّي أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَنْ ذِكْرِ رَبِّي *I have loved the good (of this world) so as to neglect all thought of my Lord;* يَبْخَلُ عَنْ نَفْسِهِ *he is so stingy as to deny himself everything.*

(*d*) After verbs signifying to leave one behind or to surpass one; as لَا أَفْضَلْتَ عَنِّي *thou dost not surpass me in anything.* Hence the expression فَضْلًا عَنْ *not to mention, much more* or *much less* (according D to the context); as فَتَبَيَّنَ لَهُ فِي أَقَلِّ ٱلْأَشْيَاءِ ٱلْمَوْجُودَةِ فَضْلًا عَنْ أَكْبَرِهَا مِنْ آثَارِ ٱلْحِكْمَةِ مَا قَضَى مِنْهُ كُلَّ ٱلْعَجَبِ *and there became manifest to him in the smallest of existing things, not to mention (and much more in) the largest of them, such traces of wisdom as set him in the greatest astonishment;* لَا يُوجَدُ فِي ٱلشَّأْمِ بِأَسْرِهَا فَضْلًا عَنْ صَفَدَ *it is not*

A *found in the whole of Syria, not to mention* (*much less in*) *Ṣafèd.* Hence too the use of عَنْ in comparisons (like مِنْ, § 48, *e*); as أَيْنَ أَنْتَ عَنِ ٱلْبَيْتِ ٱلنَّدْرِ ٱلْجَامِعِ لِمُشَبَّهَاتِ ٱلثَّغْرِ *where art thou* (*where are thy verses*) *in comparison with this rare verse, which contains all the things wherewith the mouth can be compared?* تَعَالَى عَمَّا يُشْرِكُونَ *He is exalted above whatever* (*gods*) *they join* (*with Him*).

[REM. If فَضْلًا عَنْ is followed by a clause with أَنْ, عَنْ is very
B often omitted, as is frequently the case with prepositions in general, before أَنْ and أَنَّ. D. G.]

(*e*) عَنْ also indicates the source from which something proceeds; as [إِنَّمَا ٱلْبَيْعُ عَنْ تَرَاضٍ *selling* or *buying is only* (*resultant*) *from mutual agreement;* صَدَرَ عَنْ رَأْيِ فُلَانٍ *he acted after the counsel of such a one*]; لَا نَفْعَلُ هٰذَا عَنْ قَوْلِكَ *we will not do this at your word* (as it were, *setting out from your word, moved by your authority*);
C كَانَتِ ٱلْيَهُودُ لَا تَسْكُنُ مَدِينَةَ مَرَّاكُشَ عَنْ أَمْرِ أَمِيرِهَا *the Jews did not dwell in the city of Marrēkuś* (Morocco) *by the order of its governor.* Hence it shows (α) the authority for any statement, tradition, or the like; as [أَخَذْتُ ٱلعِلْمَ عَنْهُ *I acquired knowledge from him;* رَوَى عَنْ فُلَانٍ *he related* (*a tradition*) *from such a one*]; حُكِيَ عَنِ ٱلشَّافِعِيِّ *it is related on the authority of ẻš-Śāfi'ī;* وَكَانَ أُسْتَاذُنَا يَحْكِي عَنْ شَيْخٍ مِنَ ٱلْمَشَايِخِ *and our teacher used to narrate on the authority*
D *of a certain shèikh;* حَدِيثٌ صَحِيحٌ عَنْ رَسُولِ ٱللّٰهِ *an authentic tradition of the Apostle of God;* وَعَنِ ٱلنَّبِيِّ أَنَّهُ قَالَ *and it is told of the prophet that he said;* and (β) the cause from which an effect proceeds as its source; as ٱللَّازِمُ عَنْهُ *that which necessarily follows from it;* مَا هَلَكَ ٱمْرُؤٌ عَنْ مَشْوَرَةٍ *no one ever perished through asking advice* (*of others*).

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(*f*) Lastly, عَنْ is used of time as equivalent to بَعْدَ *after;* as A
لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ *ye shall encounter* (or *experience*) *state after state;* كَمَا قَدْ نَمَّ عَنْ صَدَإٍ ٱلْحُسَامِ فِرِنْدُهُ *as the temper of a* (*good*) *sword betrays itself* (*even*) *after it has become rusty;* عَنْ قَرِيبٍ يَكُونُ كَثِيرًا *in a short time it will be much;* عَمَّا قَلِيلٍ *after a little while* (where مَا is redundant, as in an example in § 48, *c*).

Rem. *a.* Observe the phrases: مَاتَ عَنْ ثَمَانِينَ سَنَةً *he died* B
aged eighty; مَاتَ عَنْ وَلَدٍ صَغِيرٍ *he died leaving a young child;* قُتِلُوا عَنْ آخِرِهِمْ *they were slain to the last man.* [In expressions like عَفَا عَنْ قُدْرَةٍ *he forgave, though he had the power to punish,* عَنْ can be replaced by عَلَى, عِنْدَ or مَعَ.—For marking the distance, as عَنْ خَمْسِينَ فَرْسَخًا مِنْ عُمَانَ *at a distance of fifty parasangs from 'Omān,* it is synonymous with عَلَى (comp. the Gloss. Geogr.).—On the elliptical phrases خُذْ عَنْكَ, اِذْهَبْ عَنْكَ, etc. see C
the Gloss. to Ṭabarī. D. G.]

Rem. *b.* Because of their being related in meaning, مِنْ and عَنْ are sometimes used indifferently; for example, after مَنَعَ *to hinder,* اِجْتَنَبَ *to avoid,* بَرِيءٌ *free from, clear of,* and the like. Compare § 48, *e*, with § 49, *d.* [After the verbs *to take, to borrow,* etc. مِنْ is used of transportable objects, as أَخَذْتُ مِنْهُ ٱلدَّرَاهِمَ *I got from him the dirhems;* but we ought to say أَخَذْتُ عَنْهُ العِلْمَ D
I acquired knowledge from him. Others say that مِنْ is used for what is near, as سَمِعْتُ مِنْهُ ٱلْحَدِيثَ *I heard from him the narrative,* عَنْ for what is remote, as وَهُوَ ٱلَّذِي يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِ *He it is who accepts repentance from His servants* (Ḳor'ān xlii. 24).]

Rem. *c.* عَنْ is sometimes used as an indeclinable noun, signifying *side,* which is its original meaning; e.g. مِنْ عَنْ يَمِينِهِ

A وَشِمَالِهِ [or عَلَى عَنْ] *on his right and his left;* إِذَا مَا جَعَلْتُ ٱلسَّيْفَ مِنْ عَنْ شِمَالِيَا *when I place the sword on my left side* (شِمَالِيَا in rhyme for شِمَالِى, شِمَالِىَ). Compare עַד, עֵיד, עֵד.

REM. *d.* According to the grammarians, عَنْ is used لِلْبُعْدِ وَٱلْمُجَاوَزَةِ *to express distance* from anything *and passing away* from it.

B **50.** The prepositions which indicate motion to or towards a place, are إِلَى *to,* حَتَّى *up to,* and لِ *to.*

51. إِلَى (with pronominal suffixes إِلَىَّ, إِلَيْكَ, إِلَيْهِ) is opposed (مُعَارِضَةٌ) to مِنْ and عَنْ; as مِنَ ٱلْمَهْدِ إِلَى ٱللَّحْدِ *from the cradle to the grave;* سِرْتُ مِنَ ٱلْبَصْرَةِ إِلَى بَغْدَادَ *I went from el-Baṣra to Baġdād;* اِنْقَطَعَ عَنْهُ *he severed himself from him, abandoned his cause,* but اِنْقَطَعَ إِلَيْهِ *he was devoted to his cause;* إِلَيْكَ عَنِّى *stand off!* (see C the end of the section). It signifies:—

(*a*) Motion [or direction] to or towards a place; as جَآءَ إِلَى ٱلْمَدِينَةِ *he came to the city;* سُبْحَانَ ٱلَّذِى أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَى (see § 49, *a*) *to the Temple which is most remote* (at Jerusalem); [اَلصَّلٰوةُ يَوْمَئِذٍ الى بَيْتِ ٱلْمَقْدِسِ *at that time they used to pray turning towards Jerusalem;* نَظَرَ إِلَىَّ *he looked towards me, he regarded me;* مَالَ إِلَيْهِ *he* or *it inclined towards him* or *it.* Hence, because the notion of being inclined is implied in it, D لُبُّ ٱلْمَرْأَةِ إِلَى ٱلْحُمْقِ *the heart of woman is inclined to foolishness;* كُلُّ هَمٍّ الى فَرَحٍ *each sorrow leads to joy;* لَوْنُهُ إِلَى ٱلسَّوَادِ *its colour verges on black;* هُوَ إِلَى ٱلطُّولِ مَا هُوَ *it is somewhat long;* إِنَّ ٱلدُّنْيَا إِلَى ٱلزَّوَالِ مَا هِىَ *see, the world is somewhat on its decline*.* D. G.]

* [For the explanation of this مَا هُوَ (هِىَ) see Fleischer, *Kl. Schr.* i. 477 *seq.*, Dozy, *Supplém.* sub ما and infra § 136, *a*, rem. *e*.]

(*b*) Transferred to time, the point up to which something lasts A
or continues; as صُمْتُ إِلَى ٱلْمَغْرِبِ *I fasted till sunset:* تُخَيَّرْنَ مِنْ
أَزْمَانِ يَوْمِ حَلِيمَةٍ إِلَى ٱلْيَوْمِ قَدْ جُرِّبْنَ كُلَّ ٱلتَّجَارِبِ (see § 48, *b*) *down to the present day (and) have been tested with every sort of test:* لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى ٱلْحَقِّ إِلَى يَوْمِ ٱلْقِيٰمَةِ *a part of my people shall not cease to hold fast the truth till the day of the resurrection.* It occurs in a somewhat different sense in the phrases
لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ ٱلْقِيٰمَةِ *He will certainly assemble you to the day of* B
the resurrection (for it): [أَنْتِ طَالِقٌ إِلَى سَنَةٍ *thou art divorced till this day year*].

Rem. In these two cases إِلَى is used لِلِٱنْتِهَآءِ *to designate the limit* of the act. [See § 52, rem. *b*.]

(*c*) إِلَى also shows that one thing is added to another (لِلْمُصَاحَبَةِ
or لِلْمَعِيَّةِ), and hence we find it construed with زَادَ *to increase, augment;* as ضُمَّ هٰذَا إِلَى هٰذَا *add this to that;* لَا تَأْكُلُوا أَمْوَالَهُمْ C
إِلَى أَمْوَالِكُمْ *do not devour their substance in addition to your own;* زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ *they have added knowledge to the knowledge they (already) possessed.* [Hence also it signifies *reaching up to* (= مَضْمُومٌ إِلَى), *belonging to* (= مَنْسُوبٌ إِلَى. نَامٍ إِلَى), *entrusted to* (= مَوْكُولٌ إِلَى) etc., as وَهُوَ إِلَى بَنِي أُمَيَّةَ *and he belonged to the Bènū 'Umèiya:* لَيْسُوا إِلَى عَرَبٍ مِنَّا فَنَعْرِفَهُمْ *they belong to none* D
of our Arab tribes, that we should know them; وَذَكَرُوا أَنَّ ٱلْجَزِيرَةَ
كَانَتْ إِلَى قِنَّسْرِينَ *and they said that 'El-Jazīra belonged formerly to Kinnasrīn:* كَانَ إِلَيْهِ بِيمَارِسْتَانُ ٱلْبَرَامِكَةِ *the hospital of the Barmakides was entrusted to him.*]—It is also construed with adjectives of the form أَفْعَلُ and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see § 34, rem. *a*); as حَبِيبٌ, مَحْبُوبٌ, *dear:* أَحَبُّ *dearer:* قَرِيبٌ
بَغِيضٌ *hated, hateful:* أَبْغَضُ *more hateful.*—It is used too with

A *near*, and similar words, in so far as they convey the idea of approach or approximation, opposed to بَعِيدٌ عَنْ *far from*, e.g. فَإِنَّهُ أَقْرَبُ إِلَى ٱلتَّعْظِيمِ *for this comes nearer to reverence;* whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with مِنْ (§ 48, *d*). [The same idea of approach is indicated by إِلَى in the expressions إِلَى جَانِبِهِ *on his side;* خَيْمَتُهُ إِلَى خَيْمَتِهِ *his tent (stood) beside the tent of the other.*]—Finally, notice the phrases: إِلَى غَيْرِ ذٰلِكَ, lit. *on to other than this*, and إِلَى آخِرِهِ
B (contracted ٱلخ), *to the end of it*, i.e. *et cætera:* إِلَيْكَ, lit. *to thyself!* and إِلَيْكَ عَنِّي, lit. *to thyself from me!* = تَنَحَّ *stand off!* هٰذَا إِلَيْهِ, scil. مُسَلَّمٌ or مُفَوَّضٌ, *this is committed* or *entrusted to him.*

[REM. On the phrase إِلَيْكَهَا *there it is for you!* see § 35, *b*, δ, rem. *b.*]

52. حَتَّى differs from إِلَى in indicating motion towards and at the same time arrival at an object, whether this object be actually
C touched and included or not; whereas إِلَى merely implies the motion towards an object, whether this be arrived at or not; as سَلَامٌ هِيَ حَتَّى مَطْلَعِ ٱلْفَجْرِ *it is peace till the break of day;* نِمْتُ ٱلْبَارِحَةَ حَتَّى ٱلصَّبَاحِ *I slept last night till it was morning;* أَكَلْتُ ٱلسَّمَكَةَ حَتَّى رَأْسِهَا *I ate the fish to its (very) head;* لَيَسْجُنَنَّهُ حَتَّى حِينٍ *they would imprison him for a (certain) time.* However, when مِنْ and إِلَى are
D used in opposition to one another to designate the terminus a quo and terminus ad quem, إِلَى necessarily includes the idea of reaching the object (§ 51, *a*, *b*). Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of إِلَى is naturally modified thereby; as ٱنْتَهَيْتُ إِلَيْهِ *I came up to him;* ٱلِٱنْتِهَاءُ إِلَيْهِ *the attaining to it.* That حَتَّى does not necessarily include the object reached or attained is evident from its being occasionally used to indicate *exceptions*, like the German *bis auf.*

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A Rem. *a.* حَتَّى is scarcely ever [i.e. only by poetic license] used with pronominal suffixes; as فَلَا وَٱللّٰهِ لَا يُلْفِى أُنَاسٌ فَتًى حَتَّاكَ يَٱبْنَ أَبِى زِيَادِ *no, by God, men will never find a man (coming) up to thee, O 'Ibn Abī Ziyād:* أَتَتْ حَتَّاكَ تَقْصِدُ كُلَّ فَجٍّ *she has come to thee, making for every mountain-pass.*

B Rem. *b.* The grammarians, when they wish to make a distinction, say that إِلَى is used لِلِٱنْتِهَآءِ, *to designate the limit (of the act)*, whilst حَتَّى is employed لِلْغَايَةِ or لِٱنْتِهَآءِ ٱلْغَايَةِ, *to designate the attainment of the extremity* or *utmost limit.*

C Rem. *c.* When حَتَّى is a simple copulative particle (حَرْفُ عَطْفٍ, or عَاطِفَةٌ, or لِلْعَطْفِ), in the sense of *even*, it exercises, like the other copulatives (such as وَ, فَ, and ثُمَّ), no independent influence upon the following noun, which remains under the same government as the preceding one; e.g. قَدِمَ ٱلْحُجَّاجُ حَتَّى ٱلْمُشَاةُ *the pilgrims have arrived, even those travelling on foot:* مَاتَ ٱلنَّاسُ حَتَّى ٱلْأَنْبِيَآءُ *men have died, even the prophets:* وَفَارَقُوهُ حَتَّى أَخُوهُ *and they left him, even his brother;* أَعْجَبَتْنِى ٱلْجَارِيَةُ حَتَّى حَدِيثُهَا *the girl pleased me, even her conversation:* أَكَلْتُ ٱلسَّمَكَةَ حَتَّى رَأْسَهَا *I have eaten the fish, even the head of it:* وَكَانَ يُشَاوِرُ رَسُولُ ٱللّٰهِ صلعم مَعَ أَصْحَابِهِ فِى جَمِيعِ ٱلْأُمُورِ حَتَّى حَوَائِجِ ٱلْبَيْتِ *and the Apostle of God used to consult his companions on all matters, even household affairs.*

D Rem. *d.* A dialectic variety of حَتَّى is عَتَّى, through which it may perhaps be etymologically connected with the corresponding Hebrew word עַד.

53. لِ (with pronominal suffixes لِى, لَكَ, لَهُ) is etymologically connected with إِلَى, and differs from it only in this, that إِلَى mostly expresses concrete relations, local or temporal, whilst لِ generally

A indicates abstract or ideal relations. Hence لِ is rarely employed لِلِٱنْتِهَآءِ (see § 51, *b*, rem.); as كُلٌّ يَجْرِى لِأَجَلٍ مُسَمًّى *each* (*of them*) *travels to an appointed goal**. Its principal use is to show the passing on of the action to a *more distant* object, and hence it corresponds to the Latin or German *dative;* but it may also express the relation of the action to a *nearer* object, and so stand in place of the *accusative* (compare §§ 29, 31, 33, 34). Hence لِ indicates :—

(*a*) The simple relation of an act to the more distant object; as
B هَبْ لِى مِنْ لَدُنْكَ وَهَبَهُ لَهُ *he gave it to him;* قَالَ لَهَا *he said to her;* ذُرِّيَّةً طَيِّبَةً وَٱللّٰهُ جَعَلَ لَكُمْ مِنْ *give me from Thyself good descendants;* أَنْفُسِكُمْ أَزْوَاجًا *and God hath made for you wives of yourselves* (*of your own race*).

REM. *a*. After the middle forms of the verb, لِ often expresses the yielding oneself up to the action of another or to the effect of a thing; as جُرُّوا لَهُ ٱلْخَطِيرَ مَا ٱنْجَرَّ لَكُمْ, *pull his* (the camel's) *leading-*
C *rein as long as it can be pulled by you;* مَنْ خَدَعَنَا بِٱللّٰهِ ٱنْخَدَعْنَا لَهُ *if any one deceives us with God* (i.e. *with a pretence of devoutness*), *we let ourselves be deceived by him.*

REM. *b*. Some grammarians say that the لَامُ ٱلْجَرِّ, or preposition لِ, is used in this case لِلتَّعْدِيَةِ, *to express the passing on of the action;* but others consider that it is here employed لِلتَّمْلِيكِ and لِشِبْهِ ٱلتَّمْلِيكِ, *to signify the giving possession* (*of something*) *or the*
D *like*, and restrict the term لِلتَّعْدِيَةِ to the cases laid down in §§ 29, 31, 33, and 34.

* [After verbs that signify *to fall* (as وَقَعَ, سَقَطَ, خَرَّ) لِ has the meaning of *on* (=عَلَى), as خَرَّ لِلذَّقَنِ *he fell down prostrate with his chin on the ground.* Hence the expression لِلْيَدَيْنِ وَلِلْفَمِ, on which see the Gloss. to Ṭabarī sub فم. D. G.]

(*b*) The dative (α) of possession; as اَلرَّجُلُ مَنْ لَهُ رَأْىٌ صَائِبٌ A
the man is he who has a right opinion or *a correct judgment*; اَلْحَمْدُ لِلّٰهِ
praise belongs to God; إِنَّا لِلّٰهِ *we are God's*; اَلْمَالُ لِزَيْدٍ *the property
is Zèid's*; اَلسَّرْجُ لِلْفَرَسِ *the saddle belongs to the horse*; [رَأَيْتُ لَهُ بَرِيقًا
I saw that it had a glistening]; whence it is used to indicate the
author of a proverb, poem, etc.; as كَمَا قِيلَ لِمُحَمَّدِ بْنِ ٱلْحَسَنِ
as has been said by Muḥammad 'ibn el-Ḥasan: أَنْشَدَ لِبَعْضِهِمْ *he recited* B
(*a poem*) *by one of them* (the poets); أُنْشِدْتُ وَقِيلَ أَنَّهُ لِعَلِيٍّ *a poem
was recited to me, and I was told it was by 'Alī*; (β) of permission
[or right]; as فَلَهُ ذٰلِكَ *then this is allowed him* (lit. *is to him*); [لَهُ أَنْ
يَفْعَلَ كَذَا *he has a right to do such a thing*]; (γ) of advantage, as
opposed to عَلَى, which indicates injury: as اَلْفِقْهُ مَعْرِفَةُ ٱلنَّفْسِ مَا لَهَا
وَمَا عَلَيْهَا *learning is the soul's cognizance of what is for its good and* C
for its hurt; [دَعَا لَهُ *he blessed him*, § 23].

Rem. *a*. The grammarians say that لِ, when it indicates possession, is used لِلْمِلْكِ *to indicate the right of property*, or لِلِٱخْتِصَاصِ *to show that something is ascribed to one as his own*, or لِلِٱسْتِحْقَاقِ *to show that he has a right to it*. Compare the Hebrew usage, מִזְמֹר לְדָוִד *a psalm composed by David*; etc.

Rem. *b*. As the Arabs have no verb corresponding to our *have*, D
they are obliged to express it by the preposition لِ with the
genitive of the possessor; as كَانَ لِلْمَلِكِ زُهَيْرٍ مِائَتَا عَبْدٍ *king Zuhair
had two hundred slaves*; لَهُ بِبَغْدَادَ سِتُّمِائَةِ صَاحِبِ خَبَرٍ *he had in
Baj̈dād six hundred secret police*; مَا لِى أَبٌ وَلَا ٱبْنٌ *I have neither
father nor son*.

Rem. *c*. لِ is often used, instead of a simple pronominal suffix,
in order to avoid rendering a noun definite; e.g. مَاتَ لِى أَخٌ *a*

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A *brother of mine is dead;* whereas مَاتَ أَخِي would mean *my* (it may be, *only*) *brother is dead* [§ 92].

REM. *d.* In pecuniary transactions لِ is used to indicate the creditor, whilst عَلَى expresses the debtor [§ 59, *c*]; as لِي عَلَيْكَ أَلْفُ دِرْهَمٍ *thou owest me* (lit. *there are to me upon thee*) *a thousand dirhams*

REM. *e.* Observe the expressions of admiration: لِلّٰهِ دَرُّهُ *what a*
B *man he is!* لِلّٰهِ دَرُّكَ مِنْ رَجُلٍ *what a man thou art!* لِلّٰهِ أَبُوكَ *what a man thy father was!* لِلّٰهِ أَنْتَ *what a man thou art!* لِلّٰهِ ٱلْقَآئِلُ *how beautiful is* (*the saying of*) *the poet!* (lit. *to God belongs his outflow* or *emanation*, from none other could he emanate; compare Jonah iii. 3, وَنِينְוֵה הָיְתָה עִיר גְּדוֹלָה לֵאלֹהִים *and Nineveh was a very large city*). Remark also such phrases as: هَلْ لَكَ فِي ٱلشَّرَابِ *wouldst thou like some wine?* هَلْ لَكُمْ فِي أَنْ تَفْعَلُوا هٰذَا *have ye a*
C *wish to do this?* فَهَلْ لَكَ أَنْ تُطْعِمَنِي *dost thou wish then to give me some food?* where we must supply the substantive رَغْبَةٌ *desire, wish;* [مَا لَنَا أَنْ *what object* or *reason have we that?* مَا لِي وَلَهُ *what have I to do with him?* مَا لِي أَرَاكَ تَفْعَلُ كَذَا *what has happened to me that I* (i.e. *why do I*) *see thee doing thus?* مَنْ لِي *who will be for me as helper?* أَنَا لَهَا *I am the man for it*].

D (*e*) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as قَامَ لِمُعَاوَنَتِهِ *he arose to help him;* ضَرَبْتُهُ لِلتَّأْدِيبِ *I beat him to correct him:* مَا ٱلْعِلْمُ إِلَّا لِلْعَمَلِ *science* (or *theory*) *is only for the purpose of being applied in practice;* طَلَبَ ٱلْجَاهَ لِلْأَمْرِ بِٱلْمَعْرُوفِ *he sought the dignity* (or *office*) *for the purpose of ordering good;* وَلِهٰذَا قِيلَ *and for this reason it is said;* لِأَنَّهُ يَضُرُّ *because it does harm;* عَجِبْتُ لِقَوْلِهِ *I wondered at* (*because of*)

what he said; وَإِنِّى لَتَعْرُونِى لِذِكْرَاكِ هِزَّةٌ *and verily a feeling of joy comes over me at remembering thee.* A

Rem. In this case لِ is said to be used لِلتَّعْلِيلِ, or لِلْعِلَّةِ, *to indicate the cause.* [Comp. § 44, *d*, § 48, *c*.]

(*d*) After the verb قَالَ, it often indicates the object in reference to which something is said: as وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِى سَبِيلِ ٱللّٰهِ أَمْوَاتٌ *say not in regard to those who are slain on God's path, They are dead (do not call those who are killed fighting for God's cause, dead)*; B أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ أَسِحْرٌ هٰذَا وَلَا يُفْلِحُ ٱلسَّاحِرُونَ *do ye say of the truth, after it has come to you, Is this magic? and the magicians do not prosper.* وَكُلُّ كَبِيرَةٍ لَمْ تَجْتَمِعِ ٱلْمُسْلِمُونَ عَلَى أَنَّهُ كُفْرٌ يُقَالُ لِصَاحِبِهَا فَسَقَ وَلَا يُقَالُ لَهُ فَاسِقٌ عَلَى ٱلْإِطْلَاقِ *and a man who has committed a great sin, but such as the Muslims do not agree in calling infidelity, is said to have acted wickedly, but is not termed a wicked man without restriction.* Hence the very common يُقَالُ لَهُ C مُحَمَّدٌ *he is called Muhammed*, from the active يَقُولُ لَهُ مُحَمَّدٌ *he says of him Muhammed*, i.e. *he calls him M.*] Similarly: قَالَ مَسْلَمَةُ بْنُ عَبْدِ ٱلْمَلِكِ يَوْمًا لِنُصَيْبٍ أَمْتَدَحْتَ فُلَانًا لِرَجُلٍ مِنْ أَهْلِهِ قَالَ قَدْ فَعَلْتُ *Mèslema, the son of 'Abdu'l-mèlik, said one day to Noṣaib, Didst thou compose a poem in praise of so and so? meaning a man of his family: he said, I did.* [And so frequently after a demonstrative pronoun, as إِنَّ عُتْبَةَ أَرْسَلَنِى إِلَيْكَ بِكَذَا وَكَذَا لِلَّذِى قَالَ *see, 'Otba has sent me to you with such and such a message, according to what he had said*; D أَنَّ رَسُولَ ٱللّٰهِ حِينَ وَقَفَ بِعَرَفَةَ قَالَ هٰذَا ٱلْمَوْقِفُ لِلْجَبَلِ ٱلَّذِى هُوَ عَلَيْهِ *that the Apostle of God, when he stood on 'Arafa, had said: this is the station, meaning the mountain on which he found himself.* D. G.]

[(*e*) Finally, لِ is used to mark the time from which, or at which, any thing took place لِلتَّأْرِيخِ, as صُمْنَا لِلْغُمَّى *we fasted from the time of the mist*: مَاتَ لِيَوْمِهِ *he died on that same day*; لِسَنَةٍ مَضَتْ مِنْ مُلْكِهِ

A *when one year of his reign had elapsed;* لِلَيْلَةٍ مَضَتْ مِنَ ٱلشَّهْرِ *when one night of the month had passed,* i.e. *the first;* لِسَنَةٍ *to the completion of a year.* See § 111, and an example § 70, rem. *b.* D. G.]

REM. After the interjection يَا, the preposition لِ is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it
B is said to be used لِلِٱسْتِغَاثَةِ *to ask help.* If there be only one مُسْتَغَاثٌ or مُسْتَغَاثٌ بِهِ, i.e. person called to aid, the preposition takes the vowel fètḥa (just as with the pronominal suffixes, Vol. i. § 356, rem. *b*); as يَا لَزَيْدٍ *O for Zèid!* i.e. *help, Zèid!* وَاذُلَّاهْ يَالَ تَغْلِبَ *alas for the humiliation! help, tribe of Taġlib!* But if there be several, لَ is used with the first alone, and لِ with the rest, unless the interjection be repeated before each name, when لَ is
C retained throughout; as يَا لَزَيْدٍ وَلِعَمْرٍو, or يَا لَزَيْدٍ وَيَا لَعَمْرٍو, *help, Zèid and 'Amr!* يَا لَقَوْمِى وَلِلشُّبَّانِ يَا لَلْكُهُولِ *help, old and young!* وَيَا لَأَمْثَالِ قَوْمِى *help, O my family and ye who are like my family!* If the name of the person against whom aid is required, اَلْمُسْتَغَاثُ مِنْ أَجْلِهِ or اَلْمُسْتَغَاثُ لَهُ, be expressed, it takes لِ (with kèsra) before it, as يَا لَزَيْدٍ لِعَمْرٍو *help, Zèid, against 'Amr!* يَا لَلنَّاسِ لِلْكَاذِبِ *help, people, against this liar!* If an adjective be annexed
D to the مُسْتَغَاثٌ بِهِ, it may be put either in the genitive or in the accusative; as يَا لَزَيْدٍ ٱلْكَرِيمِ or يَا لَزَيْدٍ ٱلْكَرِيمَ. In the case of the مُسْتَغَاثٌ بِهِ, the vocative termination ـَا (see § 38, *c*) is sometimes used instead of لَ with the genitive; as يَا زَيْدَا لِعَمْرٍو *help, Zèid, against 'Amr!*—These expressions are also employed [(1) to call or invite, as يَا لَلرِّجَالِ لِلْمَآءِ *O ye men, come to the water!* يَا لَلْكُهُولِ وَلِلشُّبَّانِ لِلْعَجَبِ *come here, young and old, to wonder:* hence (2)] لِلتَّعَجُّبِ, *to express surprise,* in which case the مُتَعَجَّبٌ مِنْهُ,

or object that causes surprise, is treated in the same way as the مُسْتَغَاثٌ بِهِ; e.g. يَا لَلْعَجَبِ *O the wonder!* يَا لَلدَّاهِيَةِ *O the misfortune!* فَيَا لَخُسْرَانِ طَالِبِيهِ لِنَيْلِ فَضْلٍ مِنَ ٱلْعِبَادِ *but O the disgrace of those who seek it* (learning) *in order to obtain benefits from men.*—Similar forms of expression are يَا لَهُ, يَا لَكَ, etc., followed by the accus. or, more usually, by the preposition مِنْ with the genit. (see § 44, *e*, rem. *a*); as جَاءَنِي رَجُلٌ وَيَا لَهُ رَجُلًا, or وَيَا لَهُ مِنْ رَجُلٍ, *there came to me a man, and what a man he was!* يَا لَكَ مِنْ خَدٍّ أَسِيلٍ *O what a soft cheek!* فَيَا لَكَ مِنْ لَيْلٍ *and O what a splendid night!* يَا لَكِ مِنْ قُبَّرَةٍ بِمَعْمَرٍ *O happy lark in a meadow!*—In all these cases لِ seems to point out the person or thing, in reference to which the exclamation is uttered, as being the origin and cause of it. [There can be no reasonable doubt that, as the grammarians of *el-Kūfa* teach, this يَالَ with following genitive was originally يَا آلَ followed by the name of the kinsmen of the man who called for aid. See Fleischer, *Kl. Schr.* i. 393 *seq.*, Lane sub آل. R. S. This *war-cry of the Time of Ignorance* (دَعْوَى ٱلْجَاهِلِيَّةِ) was forbidden by the Prophet, who substituted يَا لَلّٰهِ and يَا لَلْمُسْلِمِينَ.]

54. The prepositions which indicate rest in a place, are فِي *in, into,* بِ *at, in, by, with,* مَعَ *with, along with,* لَدُنْ, or لَدَى, *at, with, in the possession of,* and عَلَى *over, above, upon.*

55. The preposition فِي (with pronominal suffixes فِيَّ, فِيكَ, فِيهِ), on the difference between which and بِ see § 56, indicates:—

(*a*) Rest in a place or during a time and motion into a place, in which latter case it corresponds to the Greek εἰς or the Latin *in* with the accusative; as فِي ٱلْبَيْتِ *in the house;* فِي تِلْكَ ٱلسَّنَةِ *in this year;* فِي ٱلْمَاءِ *in the water;* فِي ٱلْكُوزِ [فِي أَيَّامٍ مَعْدُودَاتٍ *during a certain number of days*];

A *the water is in the jug;* اَلرَّكْضُ فِى ٱلْمَيْدَانِ *the racing is in the mèidān;* وَقَعَ فِى ظَهْرِ ٱلْكِتَابِ *he fell into the well;* وَقَعَ فِى ٱلْبِئْرِ *he wrote on the back of the letter;* يُوقِعُهُ ٱللّٰهُ فِى ٱلرَّسَاتِيقِ *God will cast him into* (make him dwell in) *the villages;* أَدْخِلْ يَدَكَ فِى جَيْبِكَ *put thy hand into thy bosom;* [أَدْخَلْتُ ٱلْخَاتَمَ فِى إِصْبَعِى by inversion for إِصْبَعِي فِى ٱلْخَاتَمِ *I inserted my finger into the signet-ring*]. This
B signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as فِى حَالِ ٱلتَّعَلُّمِ *in the state of pupilage;* مَا فِيهِ مِنَ ٱلْخَيْرِ *whatever good there is in it;* اَلنَّجَاةُ فِى ٱلصِّدْقِ *safety lies in speaking the truth;* بَصِيرٌ فِى صِنَاعَتِهِ *skilful in his trade;* نَظَرَ فِى ٱلْكِتَابِ *he looked into,* or *read in, the book;* دَخَلَ فِى *he commenced studying;* سَعَى فِى حَاجَتِهِ *he exerted himself about his business;*
C يُدْخِلُهُمُ ٱللّٰهُ فِى رَحْمَتِهِ *God will let them enter into His mercy;* [لَيْسَ مِنَ ٱلْعِلْمِ فِى شَىْءٍ *he has nothing to do with science*].

(*b*) فِى is sometimes equivalent in meaning to مَعَ *with,* or بَيْنَ *among;* as اُدْخُلُوا فِى أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ *enter with generations which passed away before you;* أَقْبَلَتْ فِى نِسْوَةٍ مِنَ ٱلْحَىِّ *she came*
D *forward with* (*some*) *women of the tribe;* تَوَجَّهَ فِى خَمْسِينَ أَلْفًا *he set out with* 50,000 *men.* [The proper meaning of فِى being *in the midst of,* the following noun ought to be a plural or a collective; but the signification of *with* became so prevalent, that we find actually وَكَانَ لَا يَخْرُجُ إِلَّا فِى غُلَامٍ وَاحِدٍ *and he did not go out with more than one servant.* In a somewhat different sense فِى is used in the phrase نَحْنُ فِى أَرْبَعَةِ رِجَالٍ *we were four of us men.*—The signification

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of *with* comes to denote a combination of two qualities, as سَوَادٌ فِى A
حُمْرَةٍ *blackness blending with redness.* D. G.]

(*c*) It indicates the subject of thought or conversation, that in which these move; as تَأَمَّلْ شَهْرَيْنِ فِى ٱلْاُسْتَاذِ ٱخْتِيَارِ *reflect two months upon the choice of a teacher:* يَنْبَغِى أَنْ يَتَفَكَّرَ فِى ذٰلِكَ *he must meditate upon this;* تَكَلَّمَ فِى ذٰلِكَ *he spoke about this* (whereas تَكَلَّمَ بِذٰلِكَ would mean *he spoke this out, he gave utterance to this* B
opinion); [أَتُحَاجُّونَنَا فِى ٱللّٰهِ *do ye argue with us concerning God?* فَمَنْ يَكُ فِى حُبِّى بُثَيْنَةَ يَمْتَرِى *whoever may doubt my love for Buṯèina*]. Hence it is used in stating the subject of a book or chapter; as صَنَّفَ كِتَابًا فِى ٱلْاَخْلَاقِ *he compiled a book on morals:* فَصْلٌ فِى كِتَابُ ٱلنُّجُومِ مَاهِيَّةِ ٱلْعِلْمِ *a chapter treating of the nature of science;* ٱلزَّاهِرَةِ فِى مُلُوكِ مِصْرَ وَٱلْقَاهِرَةِ *the book of the shining stars, treating of the kings of Miṣr and el-Kāhira.* Similarly: نَهَضَ فِيهِ *he got up* C
(to go and look) for him; وَجَّهُونِى فِيهِمَا *they sent me to look for them,* or *to fetch them;* فَبَعَثَ فِى ٱلسُّلْطَانِ أَبِى عَبْدِ ٱللّٰهِ *and he sent for the Sulṭān Abū 'Abdi 'llāh.* [It also denotes the assigning of a cause, as ضَرَبَهُ ٱلْحَدَّ فِى شُرْبِ ٱلْخَمْرِ *he flogged him with the prescribed number of stripes for drinking wine;* لَامَهُ فِى ذٰلِكَ *he blamed him because of it;* إِنَّ ٱمْرَأَةً دَخَلَتِ ٱلنَّارَ فِى هِرَّةٍ حَبَسَتْهَا D
verily a woman entered Hell because of a cat which she confined without food.]

(*d*) فِى is used after verbs signifying desire, like رَغِبَ and طَمِعَ, in connection with the object desired; as مَنْ وَجَدَ لَذَّةَ ٱلْعِلْمِ وَٱلْعَمَلِ بِهِ فَلِمَ يَرْغَبُ فِيمَا عِنْدَ ٱلنَّاسِ *why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess?* يَنْبَغِى أَن لَّا يَطْمَعَ فِى أَمْوَالِ ٱلنَّاسِ *he must not covet people's property.* Compare § 53, *b*, rem. *c*.

A (*e*) It is employed in the comparison of two objects, governing the thing with which the other is compared; as مَا ٱلْحَيٰوةُ ٱلدُّنْيَا فِى ٱلْآخِرَةِ إِلَّا مَتَاعٌ *this life is merely a temporary usufruct, compared with the life to come;* [مَا خَرَاجُكَ بِكَثِيرٍ فِى كُنْهِ مَا تُحْسِنُ مِنَ ٱلْأَعْمَالِ *thy tax is not high, in proportion to the number of handicrafts of which thou art master*]; مَا عِلْمُكَ فِى بَحْرِهِ إِلَّا قَطْرَةٌ *thy knowledge is*
B *only a drop compared with his ocean;* lit. *when put into it*, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

(*f*) Lastly, فِى is used to express *proportion* (e.g. length and breadth) and *multiplication;* as طُولُهُ خَمْسُونَ ذِرَاعًا فِى ٱثْنَىْ عَشَرَ ذِرَاعًا عَرْضًا *its length is fifty cubits, by twelve cubits in breadth* (Germ. *bei* or *auf*, Fr. *sur*); مِقْدَارُهَا عَشَرَةُ فَرَاسِخَ فِى مِثْلِهَا *its size is ten parasangs*
C *by the same;* ثَلٰثَةٌ فِى خَمْسَةٍ *three into five* or *three times five*, according to the phrase ضَرَبَ عَدَدًا فِى عَدَدٍ *he multiplied one number by another* (lit. *struck the one into the other*).

REM. فِى is said by the grammarians to be used لِلظَّرْفِيَّةِ, *to indicate time and place.*

56. بِ (with pronominal suffixes بِى, بِكَ, بِهِ) differs from فِى in this, that فِى, like the Latin and German *in*, shows that one thing
D is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds therefore to the Latin prepositions *prope, juxta, apud, ad*, and the German *an* or *bei*. For example: قَرْيَةٌ بِبَابِ ٱلْقَاهِرَةِ *a village at* (*close to* or *hard by*) *the gate of el-Kāhira;* مَرَرْتُ بِرَجُلٍ *I passed by a man;* جَلَسَ بِهِ *he sat beside* (or *by*) *him;* نَصَرَكُمُ ٱللّٰهُ بِبَدْرٍ *God helped you at Bèdr;* كَانَ بِٱلْمَدِينَةِ تَاجِرٌ *there was at* (or *in*, Germ. *zu*, Fr. *à*) *el-Medīna a merchant;*

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A قَرْيَةٌ بِمِصْرَ *a town in Egypt;* وَبِيَدِهِ سَيْفٌ *with a sword in his hand;* بِهِ دَآءٌ *there is in him a disease;* اِجْتَنِبْ دَارَنَا بِٱلنَّهَارِ *avoid our house by day* (=نَهَارًا); وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَبِٱللَّيْلِ *and verily ye pass by them in the morning and at night* (=لَيْلًا).—Hence it is construed with verbs signifying to attach, connect, or adhere to (e.g. عَلِقَ, لَصِقَ, وَصَلَ, لَفَّ), [go round, surround (e.g. دَارَ, أَحَاطَ, طَافَ)], seize, take, or begin (e.g. أَخَذَ, بَدَأَ). ask about, know, or be acquainted B with (e.g. سَأَلَ, عَلِمَ, بَصُرَ), flee for refuge to, believe in, and swear by (e.g. عَاذَ, آمَنَ, أَقْسَمَ). For example: رُءُوسُهُمْ لَاصِقَةٌ بِأَكْتَافِهِمْ لَا أَعْنَاقَ لَهُمْ *their heads adhere to their shoulders (and) they have no necks:* وَصَلَ لِأَنَّ ٱلدُّودَ يَتَعَلَّقُ بِٱلثِّمَارِ *because the worms stick to the fruit:* وَدُرْتُ بِأَعْدَآءٍ ٱلشَّىْءَ بِٱلشَّىْءِ *he joined the one thing to the other;* [وَدُرْتُ بِأَعْدَآءٍ *and I hovered round enemies:* أَحَاطَ بِٱلشَّىْءِ عِلْمًا *he comprehended it, knew* C *it thoroughly*]; بَدَأَ بِٱلسَّبَقِ *he began to study the lesson:* خُذْ بِٱلْخِطَامِ *take hold of the nose-rein;* فَإِنْ تَسْأَلُونِى بِٱلنِّسَآءِ فَإِنَّنِى بَصِيرٌ بِأَدْوَآءِ ٱلنِّسَآءِ *and if ye ask me about women, truly I am skilful in the diseases of women;* نَعُوذُ بِٱللّٰهِ مِنْ سَخَطِهِ *we take refuge with God from His wrath;* آمَنْتُ بِٱللّٰهِ ٱلْوَاحِدِ *I believe in the one God;* (حَلَفْتُ) أَقْسَمْتُ بِٱللّٰهِ *I swear by God;* بِكَ لَأَزُورَنَّ بَيْتَكَ *by Thyself (I swear), I will visit Thy house;* فَلَا بِكَ مَا أُبَالِى *no, by thyself, I care not;* بِرَأْسِكَ D *by thy head!*—Hence, too, it is used after إِذَا *lo! see!* introducing a person or thing that comes suddenly into view (إِذَا ٱلْمُفَاجَأَةِ or إِذَا ٱلْفُجَائِيَّةُ); as بَيْنَا هُوَ يَسِيرُ إِذَا بِرَهْجٍ *whilst he was going along, he suddenly perceived a cloud of dust;* فَلَمَّا تَوَسَّطْتُ ٱلدَّرْبَ إِذَا أَنَا بِصَوْتٍ عَظِيمٍ *and after I had got to the middle of the lane, I all at once heard a great noise;* وَنَحْنُ فِى ٱلْحَدِيثِ وَإِذَا بِضَجَّةٍ عَظِيمَةٍ عَلَى ٱلْبَابِ

A *and whilst we were talking, a great clamour suddenly arose at the door;* إِذَا بِرَجُلٍ يُقَالُ لَهُ ٱلسَّيِّدُ بَرَكَةُ قَدْ أَقْبَلَ *behold, a man called the sèiyid Bèraka came forward.* Here we must supply the participle of the verb أَحَسَّ *to perceive* [or بَصُرَ *to see*], which is construed with بِ, as, for instance, in the second of the above examples, إِذَا أَنَا مُحِسٌّ بِصَوْتٍ عَظِيمٍ. The same remark applies to كَأَنَّ in such phrases as كَأَنِّى بِكَ تُخَادِعُنِى *it seems to me that thou art trying to deceive me;*

B كَأَنِّى بِكَ تَنْحَطُّ إِلَى ٱللَّحْدِ *it is as if I saw thee being let down into the grave;* [كَأَنَّكَ بِى قَدْ يَا ذَرِيحُ قَضَيْتُ *it is, O Darīḥ, as if thou sawest me already dead*]; كَأَنِّى بِكَ قَتِيلًا *methinks I see thee slain;* i.e. كَأَنِّى مُحِسٌّ بِكَ, or كَأَنِّى أَبْصُرُ بِكَ.—From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as سَارَ بِأَهْلِهِ

C *he set out with his household;* دَخَلَ عَلَيْهِ بِثِيَابِ ٱلسَّفَرِ *he came into his presence in his travelling dress;* اِشْتَرَى ٱلْحِمَارَ بِلِجَامِهِ *he bought the ass together with its bridle;* [بِخَيْرٍ *well*, properly *with well-being* in answer to the question كَيْفَ أَصْبَحْتَ *how do you do this morning?*] Under this idea are figuratively represented the following relations:

(*a*) The relation between subject and predicate, especially in negative propositions; as أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُ *is not God sufficient*

D *for His servant!* مَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ *I do not know;* لَسْتُ بِعَالِمٍ *thy Lord will not deal wrongly with His servants;* مَا هُمْ بِمُؤْمِنِينَ *they are not believers;* وَإِنْ مُدَّتِ ٱلْأَيْدِى إِلَى ٱلزَّادِ لَمْ أَكُنْ بِأَعْجَلِهِمْ *and if hands are stretched out to food, I am not the quickest of them (to do it);* فَكُنْ لِى شَفِيعًا يَوْمَ لَا ذُو شَفَاعَةٍ بِمُغْنٍ فَتِيلًا عَنْ سَوَادِ بْنِ قَارِبِ *and be an intercessor for me on the day when no (other) intercessor can avail Sèwād 'ibu Ḳārib in the least.* An example of the rare use of

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A ب in affirmative propositions is أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ ٱلْمَوْتَى *do they not see that God has power to bring the dead to life?* [Comp. in Hebrew הֲוֹא בָאֳהָל Job xxiii. 13. D. G.]

(*b*) The relation between the act and its object. (*a*) This is always the case after *intransitive* verbs, as بَخِلَ بِشَيْءٍ *he was stingy of something*, opposed to سَمَحَ بِهِ *he was liberal of it*; [بَرَّ بِوَالِدِهِ *he treated his father with filial piety*; B قَدْ أَحْسَنَ بِى إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ *he acted well towards me, when he brought me forth from the prison*; أَمَرَ بِهِ فَقُتِلَ *he gave an order respecting him, and accordingly he was slain*; دَعَا لِى بِٱلثَّبَاتِ *he prayed (God) to grant me stedfastness*]; especially such as indicate *motion*, e.g. جَاءَ, أَتَى *to come*, ذَهَبَ *to go away*, سَارَ, رَاحَ *to depart, set out*, قَامَ, نَهَضَ *to get up, rise*, سَمَا *to be high*, etc. These verbs are construed with بِ and the genitive of the thing, accompanied by, or in connection with, C which one performs the act they denote; and they must be translated into English by transitive verbs. For example: فَأْتُوا بِسُورَةٍ مِثْلِهِ *then bring* (lit. *come with*) *a sūra (chapter) like it*; ذَهَبَ ٱللَّهُ بِنُورِهِمْ *God took away* (lit. *went away with*) *their light*; قَامَ بِٱلْحَقِّ *he upheld the truth*; نَهَضَ بِأَعْبَاءِ ٱلْمَمْلَكَةِ *he took upon him the burden of the government*; سَمَا بِهِ *he lifted it up on high*; [عَلَيَّ بِهِ *bring thou him*, § 59, rem. *a*]. (*β*) The same construction is also employed with D *transitive* verbs, not only when they signify motion but in other cases too, and the verbs must then be used absolutely*; as بَعَثَ إِلَيَّ بِهِمْ *he sent them to me* (lit. *he performed the act of sending to me in connection with*, or *by means of, them*, using them as the objects

* [In many cases this construction is the consequence of the omission of the proper object, e.g. with verbs signifying "to send" without mention of the bearer of the message, etc., with those that signify "to throw" without mention of the thing aimed at, etc. D. G.]

A through which he realized that act; رَمَى بِٱلسَّهْمِ *he shot the arrow* (*from the bow*); أَلْقَى بِيَدِهِ إِلَيْهِ *he gave himself up*, or *surrendered himself, to him*; سُودُ ٱلْمَحَاجِرِ لَا يَقْرَأْنَ بِٱلسُّوَرِ *dark-eyed* (*women*), *who do not read the sūras* (the Kor'ān). This happens particularly when the transitive verb is used in a *figurative* sense, and the preposition is then called بَاءُ ٱلْمَجَازِ *the figurative* بِ; as كَسَرَ ٱلْعَصَا *he broke the stick*, but كَسَرَ بِقَلْبِي *he has broken my heart* [along with كَسَرَ قَلْبِي];
B جَبَرَ ٱلْعَظْمَ *he set the bone*, but جَبَرَ بِقَلْبِي *he has comforted my heart* [along with جَبَرَ قَلْبِي. Likewise, أَشَادَ ٱلْبِنَاءَ *he raised the building*, but أَشَادَ بِذِكْرِهِ *he raised his fame* as well as أَشَادَ ذِكْرَهُ; جَذَبَ ٱلْحَبْلَ *he drew* or *pulled the cord*, but جَذَبَ بِضَبْعِهِ *he rendered his name famous* more generally used than جَذَبَ ضَبْعَهُ.] The relation of the acts of breaking and setting to their objects, in a tropical or spiritual sense, may be expressed by a prepositional exponent, as being a less
C immediate relation than when they are used in their ordinary material sense.

(*c*) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as كَتَبْتُ بِٱلْقَلَمِ *I wrote with the reed-pen*; قَتَلَهُ بِٱلسَّيْفِ *he slew him with the sword*; يَرْزُقُهُ ٱللَّهُ ٱلصَّبْرَ بِبَرَكَةِ دُعَائِهِ *God will grant him patience through the salutary power of prayer to Him*; بِتَوْفِيقِ ٱللَّهِ حَجَجْتُ
D *by God's help I have performed the pilgrimage* (to Mekka); فَبِظُلْمٍ مِنَ ٱلَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ ٱللَّهِ كَثِيرًا *and because of wrong done by those who were Jews, we have forbidden them good things, which were allowed them* (*before*), *and because of their turning away many* (*men*) *from the path of God*; فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ *wherefore, because of their breaking their covenant, we have cursed them* (مَا redundant, see § 49, *f*).—Connected

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herewith is the use of بِ with surnames, etc., after عُرِفَ *to be known;* A
as also after كَفَى *to be enough, to suffice.* with the person or thing
that suffices or is enough for one; e.g. حَسَنُ بْنُ عَلِيٍّ ٱلْمَعْرُوفُ
بِٱلْمَرْغِينَانِيِّ *Ḥasan 'ibn 'Alī, known by the name of 'l-Marġīnānī;*
كَفَى بِٱللّٰهِ قَرْيَةٌ تُعْرَفُ بِبَقْوَى *a village known by the name of Baḳwā:*
كَفَى بِلَذَّةِ ٱلْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ شَهِيدًا *God sufficeth as a witness*;*
the pleasure of knowledge is a sufficient motive and incentive to a B
sensible man. [Comp. § 49, *c.*]—The *price* of any article is also
expressed by the preposition بِ after verbs signifying to buy, pay, etc.,
as being the instrumental means with which the act is performed: e.g.
بِعْتُ ٱلثَّوْبَ مِنْهُ اِشْتَرَى قَلَمًا بِدِرْهَمٍ *he bought a reed-pen for a dirham;*
بِدِينَارٍ *I sold the piece of cloth* (or *the garment*) *to him* (see § 48, *c*) *for a*
dīnār; وَشَرَوْهُ بِثَمَنٍ بَخْسٍ *and they sold him for an insufficient* (or
trifling) *price;* اِشْتَرَوُا ٱلضَّلَالَةَ بِٱلْهُدَى *they have purchased error at*
the price of truth; لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يُكَذِّبُونَ *theirs is a painful* C
punishment, for having deemed (*the prophet*) *a liar* (بِكَوْنِهِمْ=بِمَا كَانُوا);
فَلَيْتَ لِى بِهِمْ قَوْمًا إِذَا رَكِبُوا شَنُّوا ٱلْإِغَارَةَ فُرْسَانًا وَرُكْبَانًا
would then that I had, instead of them, a tribe who, when they ride (*forth*), *pour*
down (*on their enemies*) *from every side, mounted on horses and camels*
(بِهِمْ *at the price of them, in exchange for them,* =بَدَلَهُمْ).—[Hence its
use after verbs signifying to kill, slay, etc. in the sense of *in retaliation*

* [In this and the following example the preposition بِ is said to D
be redundant after كَفَى in order to emphasize the relation between
subject and predicate, ٱللّٰهُ being the agent (comp. Bèiḍāwī i. 211,
l. 21 *seq.*, ii. 226, l. 2 *seq.*, Abū Zèid, *Nawādir*, 204, l. 3 *seq.*). In like
manner it is said to be redundant before the predicate in بِحَسْبِكَ زَيْدٌ
Zèid is a person sufficing thee. It is better, however, to take كَفَى
as containing its subject in itself, viz. كِفَايَةٌ, and thus being used
impersonally (comp. Fleischer, *Kl. Schr.* i. 199, Anm. 2, 374). D. G.]

A *for, as an equivalent for,* as لَيُقْتَلَنَّ بِهِ مِنْكُمْ كَبْشٌ *certainly, a chief of your tribe will be killed in retaliation for him;* بُؤْ بِشِسْعِ نَعْلِ كُلَيْبٍ *be thou slain as an equivalent for the thong of Kolèib's sandal.*]

REM. *a.* In such phrases as بِأَبِي أَنْتَ وَأُمِّي *thou art as dear to me as my father and mother,* بِأَبِي مَنْ وَدِدْتُهُ *dear to me as my father is one whom I love,* the preposition depends upon the word مَفْدِيٌّ *ransomed,* or فُدِيَ *may he be ransomed,* which is understood,

B and the literal meaning is: *thou art to be,* or *shalt be, ransomed with my father and mother, may one whom I love be ransomed with my father.* This is called by the grammarians بَاءَ ٱلتَّفْدِيَةِ *the* بِ *which expresses ransom;* but it is in reality the بَاءَ ٱلثَّمَنِ or بِ *of price,* as used after اِشْتَرَى, بَاعَ, etc. (see above, no. *c*, at the end). In the same way are used بِنَفْسِي and بِرُوحِي.—Observe also the phrase فَبِهَا وَنِعْمَتْ [or simply فَبِهَا] *good and well,* as إِنْ أَجَبْتَ

C وَأَطَعْتَ فَبِهَا وَنِعْمَتْ *if thou consentest and obeyest, good and well;* مَنْ تَوَضَّأَ لِلْجُمُعَةِ فَبِهَا وَنِعْمَتْ *if one performs the wuḍū' for the Friday, good and well.* This is explained, by an ellipse, as equivalent to فَبِهٰذِهِ ٱلْفَعْلَةِ أَوِ ٱلْخَصْلَةِ يُنَالُ ٱلْفَضْلُ وَنِعْمَتِ ٱلْفَعْلَةُ أَوِ ٱلْخَصْلَةُ هِيَ *by this act or practice is excellence attained, and good is the act or practice.* Others regard فَبِهَا as equivalent to فَعَلَيْكَ بِهَا, فَعَلَيْهِ بِهَا, etc., *keep thou to it, let him keep to it,* etc. (see § 59,

D rem. *a*); and other words, such as اَلسُّنَّةُ *the practice of the Prophet,* or اَلرُّخْصَةُ *the ordinance of indulgence,* may be supplied according to circumstances.

REM. *b.* In phrases like مَاتَ قَبْلَ ٱلنَّبِيِّ بِقَلِيلٍ (بِيَسِيرٍ) *he died a little before the Prophet,* قَدِمَ بَعْدَ ذٰلِكَ بِشَهْرَيْنِ وَأَيَّامٍ *he arrived two months and some days after this,* بِ is the بِ of *measure,* and quite different in meaning from the accusative of time how long: سَافَرَ قَبْلِي يَوْمَيْنِ means *he travelled for two days before me,* profectus est

biduum ante me, Germ. *er reiste zwei Tage lang vor mir*, but A
سَافَرَ قَبْلِى بِيَوْمَيْنِ, *he started two days before me*, profectus est biduo ante me, Germ. *er reiste zwei Tage vor mir ab.* Observe that بِ with its genitive must in this case always be placed after قَبْلَ, بَعْدَ, etc.

Rem. *c.* The preposition *without* is expressed in Arabic by بِلَا and بِغَيْرِ, more rarely by مِنْ غَيْرِ and بِدُونِ, as well as the simple دُونَ (§ 69, *f*). بِلَا can be used only with an indefinite substantive, بِغَيْرِ [and مِنْ غَيْرِ, as also دُونَ and بِدُونِ] with one B
which is either definite or indefinite; as سُلْطَانٌ بِلَا عَدْلٍ كَنَهْرٍ بِلَا مَآءٍ *a ruler without justice is like a river without water;* جِئْتَ بِلَا زَادٍ *thou art come without (bringing any) provisions;* بِغَيْرِ ضَرُورَةٍ *without necessity;* بِغَيْرِ ٱلْحَقِّ *unjustly;* مِنْ غَيْرِ خِلَافٍ *without controversy;* مِنْ غَيْرِ سَيْفٍ وَدَمٍ مُهْرَاقٍ *without sword and bloodshed.*—Compare in Hebrew בְּבַלְעֲדֵי, בְּאֵין, בִּלְתִּי. C

[Rem. *d.* Observe the phrases مَنْ لِى بِكَذَا *who will be responsible to me for such a thing?* (where we must supply ضَامِنٌ); أَنَا بِهَا فَعَلْتُ *I have done it* (where جِئْتُ may be supplied); نَحْنُ بِٱللّٰهِ نَثِقُ (suppl. نَعُوذُ or); ثُمَّ بِكَ نَتَّكِلُ *we put our trust in God, then in thee* (suppl. نَعُوذُ or نَثِقُ); كَيْفَ بِكَ اذا كَانَ كَذَا *how wilt thou be, when such a thing is the case?* The ب in بِسْمِ ٱللّٰهِ denotes according to some the aid or instrument; others say that we ought to supply أَبْتَدِئُ *I begin* D
with the name of God. In the expressions لَقِيتُ بِزَيْدٍ ٱلْأَسَدَ *I met in Zèid the lion*, etc. ب is the equivalent of من, see § 48, *h*. On the expressions هُوَ بِعَيْنِهِ or بِنَفْسِهِ see § 139. On the use of ب in the formula أَفْضَلُ بِزَيْدٍ see Vol. i. § 184 and rem. *a*.]

Rem. *e.* The grammarians denote the various uses of بِ by saying that it is used لِلْإِلْصَاقِ *to express adhesion:* لِلظَّرْفِيَّةِ *time*

A *and place;* لِلْقَسَمِ *swearing;* لِلْمُصَاحَبَةِ, or لِلْمُلَابَسَةِ, *companionship and connection;* لِلتَّعْدِيَةِ, or لِلنَّقْلِ, *to render an* (*intransitive*) *verb transitive;* لِلِاسْتِعَانَةِ *to indicate the instrument of whose aid we avail ourselves;* لِلسَّبَبِيَّةِ, or لِلتَّعْلِيلِ, *to express the reason* or *cause;* and لِلْمُقَابَلَةِ, لِلتَّعْوِيضِ, or لِلثَّمَنِ, *to state the recompense, equivalent,* or *price given for anything.*

B **57.** مَعَ (rarely مَعْ) *with, along with,* indicates association and connection in time or place (مَكَانُ ٱلِٱصْطِحَابِ أَوْ وَقْتُهُ); as سَارَ مَعِي *he travelled with me;* جَلَسَ مَعَهُ *he sat with him;* جِئْتُكَ مَعَ طُلُوعِ ٱلشَّمْسِ *I came to thee with the rising of the sun;* [مَعَ ٱلْأَيَّامِ *continually* (prop. *along with the days*)]; لَا يَصِحُّ ٱلزُّهْدُ مَعَ ٱلْجَهْلِ *devotion cannot be real along with* (*is incompatible with*) *ignorance;* مَعَ تَكْرَارِ مَا تَقَدَّمَ

C مِنْهُ *with the repetition of that portion of it which went before* (repeating at the same time what had been done before); فَرِيشِي مِنْكُمْ وَهَوَايَ مَعْكُمْ *and my substance is from you and my love is with you.* Hence it is used to show that a person possesses something or has got it with him; as هَلْ مَعَكَ مَحْبَرَةٌ *hast thou got an inkbottle with thee?* مَا مَعِي دِينَارٌ وَلَا دِرْهَمٌ *I have neither dīnār nor dirham* (*neither gold nor silver*) *by me.* [Hence مَعْنَا *according to our opinion,* like عِنْدَنَا].—

D Sometimes it signifies *in addition to, besides;* as مَعَ كَوْنِهِ غَرِيبًا *in addition to his being* (*besides his being*) *a stranger.*—More frequently it means *notwithstanding, despite, although;* as قُتِلَ مَعَ شَجَاعَتِهِ *despite his bravery he was killed;* لَمْ يَكُنْ أَحَدٌ أَفْطَنَ مِنَ ٱلرَّسُولِ وَمَعَ ذٰلِكَ أُمِرَ بِٱلْمُشَاوَرَةِ *no one was more clear-sighted than the Apostle* (*Muḥammad*), *and notwithstanding this, he was ordered to consult* (*others*); عَجَزَ عَنْ هَدْمِ ٱلْأَهْرَامِ مَعَ أَنَّ ٱلْهَدْمَ أَسْهَلُ مِنَ ٱلْبِنَاءِ *he was unable to destroy the pyramids, although it is easier to destroy than to build* (compare in English *withal:* in Heb., עִם, e.g. Nehem. v. 18, וְעִם־זֶה,

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and بِ, e.g. Job i. 22, بِكُلِّ-زٰאת, Deut. i. 32, وּבַדָּבָר הַזֶּה, Num. A
xiv. 11, بِכָל הָאתוֹת; and in Pers., بَا and بَا وُجُودِ).—Lastly, مَعَ is used in comparisons, and must then be translated into English by *compared to, in comparison with;* as اَلْخَضِرُ مَعَهُ وَتِدٌ *compared with him* ʾel-Ḫaḍir, or ʾel-Ḫiḍr (Elias, the wandering Jew of the Muḥammadans), *is a tent-peg,* i.e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.

Rem. مَعَ is, as the Arab grammarians remark, properly the accusative of a noun, signifying *association, connexion;* see Vol. i. B
§ 359. The expression ذَهَبْتُ مِنْ مَعِهِ, *I went away from beside him,* is recorded by Sībawèih.—To it corresponds in Hebrew עִם, in Syriac ܥܡ.

58. لَدُنْ (with suffixes لَدُنِّي, لَدُنَّا, لَدُنْكَ) or لَدَى, also written لَدَا (with suffixes لَدَيَّ, لَدَيْكَ, لَدَيْهِ), is a comparatively rare word, signifying *beside, near, at* or *by, in the possession of* (Lat. *apud,* Fr. *chez*); as وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ *and they found her lord at the* C
door; إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ *when (their) hearts shall be in (their) throats;* اِعْتَقَدَ أَنَّ ٱلنَّارَ أَفْضَلُ ٱلْأَشْيَاءِ ٱلَّتِي لَدَيْهِ *he believed that fire was the most excellent of the things which were in his possession.*

Rem. *a.* لَدُنْ chiefly occurs in composition with مِنْ (see § 70), and, like that preposition, is used لِٱبْتِدَاءِ ٱلْغَايَةِ فِي زَمَانٍ أَوْ مَكَانٍ *to denote the commencement of the limit in place or time.* It may be connected with a proposition, as وَتَذْكُرُ نُعْمَاهُ لَدُنْ أَنْتَ يَافِعُ *and* D
thou art mindful of His benefits since thou art grown up; [فَمَاذَا تُرَانِي ضَرَّنِي أَنْ شَنِئْتَنِي لَدُنْ أَنْ نَشَأْنَا *and what, thinkest thou, did it harm me that thou hatedst me since we grew up?*]—When connected with the word غُدْوَةٌ *morning,* it usually takes it in the accus., as لَدُنْ غُدْوَةً حَتَّى دَنَتْ لِغُرُوبِ *from morning till it* (the sun) *was near setting,* though غُدْوَةٍ is admissible. The former construc-

A tion is explained by an ellipse, viz. لَدُنْ كَانَتِ ٱلسَّاعَةُ غُدْوَةً *since the hour*, or *time, was morning*. If another word be connected with غُدْوَةً, it may be put either in the accus. or the genit., as لَدُنْ غُدْوَةً وَعَشِيَّةً *from morning and evening*. Some grammarians admit the nominative likewise, لَدُنْ غُدْوَةٌ, by an ellipse of كَانَ, viz. لَدُنْ كَانَتْ غُدْوَةٌ.

REM. *b*. لَدَى differs from عِنْدَ (§ 66) in being restricted to
B material objects which are actually with, or on the person of, the speaker [or the person spoken of]. You say هٰذَا ٱلْقَوْلُ عِنْدِي صَوَابٌ *this assertion is right in my opinion;* عِنْدَ فُلَانٍ عِلْمٌ بِهِ *So-and-so knows about it;* not لَدَيَّ and لَدَى فُلَانٍ. And again you say عِنْدِي مَالٌ, *I have money*, whether it be about your person or not, whereas لَدَيَّ مَالٌ means that you actually have it about you. [لَدُنْ can never form the predicate of a nominal sentence. One
C may say لَدَيْنَا زَيْدٌ *Zèid is with us*, but not لَدُنَّا زَيْدٌ.]

59. عَلَى (with pronominal suffixes عَلَيَّ, عَلَيْكَ, عَلَيْهِ) *over, above, upon*, is used:—

(*a*) In its original *local* sense (لِلِٱسْتِعْلَاءِ, *to denote higher elevation*); as زَيْدٌ عَلَى ٱلسَّطْحِ *Zèid is on the roof;* فَأَقْبَلَتْ تَحُومُ عَلَى حَائِطٍ
D *and it* (the pigeon) *began to hover over a wall;* وَجَدَ إِنْسَانًا عَلَى ٱلطَّرِيقِ *he found a person upon the road;* نَظَرَ عَلَى ٱلْحَائِطِ صُورَةَ رَجُلٍ *he saw on the wall the figure of a man;* عَلَيَّ ثِيَابُ قُطْنٍ *I had on cotton clothes;* فَإِذَا ٱسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى ٱلْفُلْكِ *and when thou, and they who are with thee, are safe on board the ship.* The same sense is further exemplified in: جَلَسَ عَلَى ٱلْمَائِدَةِ *he sat at the table* (because a person sitting at table rises *above* the level of it): وَقَفَ عَلَى ٱلنَّهْرِ

A *he stood by the river;* قَعَدَ عَلَى بَابِ دَارِهِ *he sat at the door of his house;* وَقَفَ عَلَى رَأْسِ فُلَانٍ *he stood by the head of So-and-so;* فِى وَقْتِ شَهْوَتِهِ فِى ٱلْوُقُوفِ عَلَى خَصَائِصِ أَعْضَآءِ ٱلْحَيَوَانِ *at the time when he was very eager to investigate the peculiarities of the limbs of animals;* [ٱلْقَرْيَةُ عَلَى ٱثْنَىْ عَشَرَ مِيلًا مِنَ ٱلْفُسْطَاطِ *the village is situated at a distance of* 12 *miles from el-Fosṭāṭ*]; مَرَّ عَلَيْهِ, or جَازَ عَلَيْهِ. *he passed by him;*

B كَانَ ٱلْحَجَّاجُ أَمِيرًا عَلَى ٱلْعِرَاقِ *el-Ḥaǧǧāǧ was* ʾ*emīr* (or *governor*) *of el-ʿIrāḳ;* طَالَعَ عَلَى شَىْءٍ *he contemplated* or *examined something;* ٱطَّلَعَ عَلَى شَىْءٍ *he became acquainted with,* or *acquired a knowledge of, something;* قَرَأَ عَلَيْهِ, either *he* (the pupil) *read* (*a book*) *before him* (the teacher), studied under him, or *he* (the teacher) *read* (*a book*) *to him* (the pupil); تَلَا ٱلرِّسَالَةَ عَلَيْهِمْ *he read the letter to them;*

C بَدَأَ بِكِتَابِ ٱلصَّلٰوةِ عَلَى مُحَمَّدٍ *he began the book of* (*canonical*) *prayer before Muḥammad,* began to read it under him as his instructor. Similarly in the phrases: غُشِىَ عَلَيْهِ (عَلَيْهَا) *he* (*she*) *fainted* (lit. *there was a covering of darkness over him* or *her*): أُغْمِىَ عَلَيْهِ *do.;* مَغْشِىٌّ عَلَيْهِ (عَلَيْهَا) *in a faint;* سَلَامٌ عَلَيْكُمْ *peace be upon you!* رَحْمَةُ ٱللّٰهِ عَلَيْهِ *God's mercy be upon him* (*may God have mercy on him*).

D (*b*) In a *hostile* sense, in which case it can generally be rendered by *against* or *upon;* as خَرَجَ عَلَيْهِ *he went out against him* (with an army), *he rebelled against him;* [دَعَا عَلَيْهِ *he cursed him,* § 23: قَضَى عَلَيْهِ *he pronounced a* (*legal or other*) *decision against him,* as opposed to قَضَى لَهُ]; هَجَمَ عَلَيْهِ *he rushed upon him:* فَأَعِنْ عَلَيْهِ *therefore give aid against him;* يَنْبَغِى أَنْ يَصْبِرَ عَلَى ٱلْمِحَنِ *he must bear his troubles patiently* (lit. *must exercise patience against them*); كَيْلَا يَكُونَ عَقْلُهُ وَعِلْمُهُ حُجَّةً عَلَيْهِ *that his intelligence and his knowledge may not become an*

A *argument against him;* اَلْفِقْهُ مَعْرِفَةُ ٱلنَّفْسِ مَا لَهَا وَمَا عَلَيْهَا *learning is the soul's cognizance of what is for its good and for its hurt* (see § 53, *b*, γ). Similarly in the phrases: صَعْبٌ (عَسِيرٌ) عَلَىَّ *difficult for me*, opposed to سَهْلٌ (يَسِيرٌ) عَلَىَّ *easy for me;* عَزِيزٌ عَلَىَّ *difficult for me*, but also *dear to me*, opposed in both senses to هَيِّنٌ عَلَىَّ; خَفِىٌّ عَلَىَّ *hidden from me, obscure to me*, opposed to جَلِىٌّ عَلَىَّ *clear*
B *to me.* It is therefore construed with verbs signifying *to be angry with* and *to incite* or *instigate;* as عَتَبَ عَلَيْهِ *he was angry with him;* لَمْ يُكَلِّمْهُ سَخَطًا عَلَيْهِ *he did not speak to him out of anger with him* [and رَضِىَ عَلَيْهِ *he was content with him*, as opposed to سَخِطَ عَلَيْهِ]; أَغْرَى ٱلْكَلْبَ عَلَيْهِ *he urged on the dog against him, set the dog at* or *upon him* (بِهِ would mean *he made the dog attach itself to him*).
Frequently, however, when construed with these latter verbs, it does
C not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it*; e.g. اَلْحَثُّ عَلَى ٱلْفِعْلِ *urging* or *inciting to action;* خَاطَبُوهُ مُحَرِّضِينَ إِيَّاهُ عَلَى تَصْنِيفِ كِتَابٍ *they talked to him, urging him to compose a book;* هَمُّ ٱلْآخِرَةِ يَحْمِلُ ٱلْإِنْسَانَ عَلَى ٱلْخَيْرِ *concern for the life to come induces man to do well* (lit. *carries him towards good*); مَا حَمَلَكَ عَلَى هٰذِهِ ٱلدَّعْوَى ٱلْبَاطِلَةِ
D *what induced you to set up this empty claim?* Hence too حَرِصَ, *to be greedy* or *covetous*, and its derivatives حِرْصٌ, *greed*, and حَرِيصٌ, *greedy*, are construed with عَلَى and the genitive of the thing coveted.—The phrase دَخَلَ عَلَى فُلَانٍ, *to go in to one*, is used when

* [Hence we can decide only by the context whether اِجْتَمَعُوا عَلَيْهِ and similar expressions are to be translated by *they collected themselves against him* or *to him*. Similarly أَعَانَهُ عَلَى ٱلشَّىْءِ may signify *he helped him to avert the thing* or *to accomplish it*.]

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the person sought is in his house or room, so that we actually find A
him; دَخَلَ إِلَى فُلَانٍ merely means *to go into one's house* or *room.*

(*c*) Of a debt which one owes, and a duty which is incumbent *upon* one; as عَلَيْهِ دَيْنٌ *he owes a debt*, opposed to لَهُ دَيْنٌ *a debt is due to him:* لِي عَلَيْكَ دِينَارَانِ *thou owest me two dīnārs* (see § 53, *b*, rem. *d*); طَلَبُ ٱلْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ *the search after knowledge is an ordinance for every Muslim* (*every Muslim is bound by divine command to seek after knowledge*); عَلَيْكَ أَنْ تَفْعَلَ هٰذَا *it is incumbent* B
عَلَيْكَ أَنْ تَتَحَرَّزَ عَنِ ٱلْغِيبَةِ *upon thee to do this, thou must do this; thou must refrain from slander* or *backbiting.* [Hence it is employed with verbs signifying *to decree, to make incumbent* or *unavoidable*, as كَتَبَ, أَوْجَبَ, حَتَمَ, قَضَى, etc.]

(*d*) Of the advantage, superiority, or distinction, which one person or thing enjoys *over* another: as فَضْلُ آدَمَ عَلَى ٱلْمَلَآئِكَةِ *Adam's superiority over the angels;* ٱلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيٰوةَ ٱلدُّنْيَا عَلَى ٱلْآخِرَةِ *who love the present life more than the life to come;* C
آثَرَهُ (ٱخْتَارَهُ) عَلَى غَيْرِهِ *he preferred it to the rest, selected it in preference to the others.*

(*e*) Of the condition in which any one is in respect to religion, trade or profession, health, fortune, mental or bodily gifts, etc. (properly, the ground or basis *on* which he stands in these respects). For example: ٱلنَّاسُ عَلَى دِينِ مُلُوكِهِمْ *people follow*, or *conform to, the religion of their kings;* قَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَارَى عَلَى شَيْءٍ D
the Jews say, The Christians are not (*grounded*) *upon anything, have nothing to stand upon:* كَانَ عَلَى دِينِ ٱلْمَسِيحِ *he followed the religion of the Messiah;* لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ *he found nothing contrary to what he believed;* سَوَآءٌ كَانَتْ عَلَى صُورَةِ إِنْسَانٍ أَمْ لَمْ تَكُنْ *no matter whether they be endowed with human form or not;* عَشِقَ قَيْنَةً عَلَى أَوْفَرِ مَا يَكُونُ مِنَ ٱلْجَمَالِ وَٱلْمَعْرِفَةِ بِٱلْغِنَآءِ وَٱلضَّرْبِ

A *he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music*; [اِسْمُ ٱلْجِنْسِ عَلَى ضَرْبَيْنِ ٱسْمُ عَيْنٍ وَٱسْمُ مَعْنًى *the common noun is divisible into two classes; (it is) a noun denoting a concrete object, or a noun denoting an abstract idea*]; مَا أَنَا عَلَيْهِ *the state* or *condition in which I am*; كُنْتُ عَلَى أَنْ أُجِيبَ دَاعِيَ ٱلْأَمِيرِ *I was going to comply with (the orders of) the ĕmīr's messenger*; وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ *many*
B *a cup have I quaffed with delight*; وَدَخَلَ ٱلْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا *and he entered the city at a time when its inhabitants were off their guard*; عَلَى صُرُوفِ ٱلدَّهْرِ, or عَلَى ٱلْحَالَاتِ, *amid the changes*, or *vicissitudes, of time* or *fortune*; عَلَى ٱلتَّأْبِيدِ *always, continuously.*

(*f*) Of the ground on which, the cause or reason why, one does a thing; as أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ *he was seized with a passion for her which he could not restrain* (lit. *there seized him on her account*
C *something which he could not master*); اَلْحَمْدُ لِلّٰهِ عَلَى مَا صَنَعَ *praise belongs to God for what He has done*; يُعَاتِبُهُ عَلَى تَرْكِ ٱلْمُهَادَاةِ *he reproached him for having neglected to send him a present in return*: وَلِتُكَبِّرُوا ٱللّٰهَ عَلَى مَا هَدٰيكُمْ *and that ye glorify God for having guided you*; عَلَى أَيِّ شَيْءٍ أُعْطِيكَ مَالِي *why am I to give you my money?* تَأْخُذُ ٱلْجَارِيَةُ وَٱلْخَادِمُ عَنْ غَيْرِ صَنَاعَةٍ عَلَى وُجُوهِهِمَا أَلْفَ دِينَارٍ وَأَكْثَرَ [*a slave, whether female or male, fetches, without taking account of any*
D *accomplishments they may possess, only for their faces, a thousand dīnārs and more*]; جَاءَ عَلَى أَنَّهُ مَلِكٌ *he came, on the ground of his being a king*; أَتَى بَابَ ٱلْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ *he came to the king's gate, pretending to be his sister*; لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا *I do not ask you for money on that account* (scil. بِنَاءً عَلَيْهِ *building upon it*, or مُعْتَمِدًا عَلَيْهِ *relying on it*); particularly in the common phrase بِنَاءً عَلَى أَنْ *building upon, reckoning* or *relying upon, such and such a thing.*

(*g*) Of the terms or conditions, as the ground or basis, on which anything is done; as أَجَابَهُمْ إِلَى عَلَى هٰذَا ٱلشَّرْطِ *on this condition;* ذٰلِكَ عَلَى أَنْ يُمِدُّوهُ بِٱلسِّلَاحِ *he consented to this proposal of theirs, on condition that they should aid him (by providing him) with weapons;* صَالَحَهُ عَلَى أَلْفِ دِرْهَمٍ *he made peace with him on (the condition that he should pay him) a thousand dirhams.* A

(*h*) In saying that one thing happens in spite of or notwithstanding another thing, which might have prevented it; as أُعَذِّبُكَ عَلَى كِبَرِ سِنِّكَ *I will punish thee, notwithstanding thy great age* (lit. *in thy state of great age,* see *f*); قَتَلَ أَسَدًا عَلَى صِغَرِ سِنِّهِ *he slew a lion, notwithstanding his extreme youth:* ٱلْخَيْلُ تَجْرِي عَلَى مَسَاوِيهَا *horses run, notwithstanding their vices,* or *diseases:* إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ *verily thy Lord is merciful unto men, despite their wrong-doing* (compare עַל, Job x. 7, xvi. 17): [فِيهَا عَلَى ٱلْأَيْنِ إِرْقَالٌ *she can gallop in spite of her fatigue.* R. S.] B C

(*i*) Of the rule or standard according to which something is done; as عَلَى نِسْبَةٍ مَحْفُوظَةٍ عَلَى هٰذِهِ ٱلطَّرِيقَةِ *after this manner:* *according to a duly observed proportion;* عَلَى مَا رَأَيْتُ فِي ٱلْكُتُبِ *according to what I have seen (stated) in books:* عَلَى مَا حَكَاهُ *according to what he related.* [Hence its construction with the verbs that signify *to fashion, to mould* (ضَرَبَ. فَطَرَ, طَبَعَ, جَبَلَ) as جُبِلَتِ ٱلْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَآءَ إِلَيْهَا *hearts are created with a tendency to love him who does good to them and to hate him who does evil to them:* يُحْمَلُ ٱللَّفْظُ عَلَى نَقِيضِهِ *a word is made to accord in form with its contrary in meaning.* D. G.] D

(*j*) Of the thing of which we speak, which forms, as it were, the basis of our conversation (compare *super,* Germ. *über*): as قَالَ عَلَى

A أَمْ تَقُولُونَ عَلَى ٱللّٰهِ مَا ذٰلِكَ *he said concerning this, on this matter;* لَا تَعْلَمُونَ *or do ye say concerning* (or *of*) *God what ye know not?*

[(*k*) Of a person who is excluded or thrust back (comp. دُونَ, § 69, *f*), as تَوَلَّوْا عَلَيْهِمْ هٰذَا ٱلْأَمْرَ *make yourselves masters of this business over their heads, excluding them* (Ṭab. i. 1841, l. 13, 1842, l. 10, 13); أَرْعَى سَائِرَ بِلَادِ ٱلرَّبَذَةِ ٱلنَّاسَ عَلَى بَنِى ثَعْلَبَةَ *he made the whole land of ʾer-Rabaḏa public pasture ground, without taking notice*
B *of the claims of the Bènū Ṯaʿlaba* (Ṭab. i. 1879, l. 6); أَتُجِيرُ عَلَيْنَا عَدُوَّنَا *dost thou grant protection to our enemy in spite* (*defiance*) *of us?* D. G.]

REM. *a.* Observe the following phrases: عَلَيَّ بِهِ *fetch him to me*, scil. أُدْخُلُوا or some similar word (see *b*, at the end); عَلَى ٱلرَّأْسِ وَٱلْعَيْنِ (*it is*) *upon the head and eye*, i.e. *it shall be done most willingly and promptly;* عَلَى ٱلرِّيقِ *on an empty stomach, fasting* (lit. *on the saliva*); فُلَانٍ (عَهْدِ, مُلْكِ) عَلَى حِينِ *in the time*, or
C *reign, of So-and-so;* (يَدِهِ) عَلَى يَدَيْهِ, or simply عَلَيْهِ, *by his means, through him*, as وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ *and give us what Thou hast promised us by Thy apostles*, قَالَهُ عَلَى لِسَانِ رَسُولِهِ *He said it by the mouth* (lit. *tongue*) *of His apostle*;* لَا عَلَيْكَ for لَا بَأْسَ عَلَيْكَ *there is no fear for thee* (§ 39, *d*, rem. *a*), لَا عَلَيْكَ أَنْ تَفْعَلَ *do what thou likest*]; and the adjurations بِٱللّٰهِ عَلَيْكَ, بِحَيَاتِى عَلَيْكَ, *I implore thee by God, by my life* (to do so and so), which are usually followed
D by the particle إِلَّا [or لَمَّا], lit., this oath with all its consequences be upon you, if you do not do so and so.—The phrase عَلَيْكَ زَيْدًا, *seize Zèid*, has already been mentioned in § 35, *b*, δ, rem. *b*. In this sense عَلَيْكَ is also construed with the preposition بِ [§ 56, *b*]; as عَلَيْكُمْ بِٱلرِّجَالِ *attack those men*, عَلَيْكُمْ بِٱلْيَمَامَةِ *invade ʾel-Yemāma;* [عَلَيْكَ بِٱلرِّفْقِ *keep thou to gentleness*].

* [عَلَى لِسَانِ فُلَانٍ often signifies *under somebody's name*, i.e. *falsely ascribed to him*. D. G.]

Rem. *b*. As being originally a substantive, عَلَى may take the preposition مِنْ before it, مِنْ عَلَى *from off* (lit. *from upon*, Heb. מֵעַל); as نَزَلَ مِنْ عَلَى فَرَسِهِ *he dismounted from his horse;* قَفَزَ مِنْ عَلَى ظَهْرِهِ غَدَتْ مِنْ عَلَيْهِ بَعْدَ *he sprang from off its back;* مَا تَمَّ ظِمْؤُهَا *she* (the bird called ḳaṭā) *left it* (*her young* or *her nest*) *in the morning, after her time of abstinence from water was at an end* (*when she could no longer abstain from drinking*): أَنْتَ مِنْ عَلَى ٱلْيَمِينِ وَأَنَا مِنْ عَلَى ٱلشِّمَالِ *thou on the right hand and I on the left.* A B

60. To these three classes of prepositions may be added مُنْذُ or مُذْ *since*, وَ and تَ *by* (in swearing), and كَ *like, as.*

61. مُنْذُ is derived, by assimilation of the first vowel, from مِنْ and ذُو (see Vol. i. § 340, with rem. *c*, and § 347, with the rem. *b* and *e*, and compare the phrase فَيَعُودَ مِنْ ذِي قَبْلُ *that he may return to his former condition*). It is contracted into مُذْ, which usually becomes in the waṣl مُذُ (see Vol. i. § 20, *d* and § 358, *i*). These words signify *from which time*, and may be construed with the *nominative* as well as the *genitive*, the latter being more particularly used when a yet unexpired period of time is spoken of*. For C

* [Theoretically مُنْذُ or مُذْ is construed with a definite noun of time in the nominative to designate the *terminus a quo*, as مُذْ يَوْمُ ٱلْجُمْعَةِ *since it was Friday*, i.e. *since last Friday;* with an undefined noun of time in the nominative, when the expired period is spoken of, as مُذْ سَنَةٌ *it is a year since;* with a defined noun of time in the genitive to mark a yet unexpired period, as مُنْذُ ٱلْيَوْمِ *since the beginning of this day*, i.e. *to-day*. But in course of time THE CONSTRUCTION WITH THE GENITIVE PREVAILED IN ALL CASES. Comp. Fleischer, *Kl. Schr.* i. 408—411. ii. 100 *seq.*] D

A example: مَا رَأَيْتُهُ مُنْذُ يَوْمُ ٱلْجُمْعَةِ *I have not seen him since last Friday* (lit. *the terminus a quo is Friday*), or مُذْ يَوْمَانِ *for the last two days*, or مُذْ أَوَّلَ مِنْ أَوَّلَ مِنْ أَمْسِ مُذْ عَامُ أَوَّلَ *since last year*, or مُذْ ٱنْتِصَافُ ٱللَّيْلِ *since the day before the day before yesterday*; مُذْ أَوَّلُ ٱلشَّهْرِ إِلَى مُنْتَصَفِهِ إِلَى وَقْتِ ٱلزَّوَالِ *from midnight till the time when the sun has passed the meridian*; مُذْ أَوَّلُ ٱلشَّهْرِ إِلَى مُنْتَصَفِهِ *from the first of the month*

B *to the middle of it*; أَلَمْ تَرَ مُذْ عَامَانِ أَمْلَاكَ عَصْرِنَا يَصِيحُ بِهِمْ لِلْمَوْتِ وَٱلْقَتْلِ صَائِحُ *hast thou not seen, for the last two years, the kings of our time summoned by fate to death and slaughter?* أَنَا أَعْلَمُ أَنَّهُ جَائِعٌ مُنْذُ خَمْسَةِ أَيَّامٍ *I know that he has been starving for the last five days*; مَا كَلَّمْتُهُ مُذْ شَهْرِنَا هٰذَا *I have not spoken to him since* (*the beginning of*) *this month*, or مُذْ يَوْمِنَا, or مُنْذُ ٱلْيَوْمِ, *since this morning, to-day.*

C REM. *a.* The lexicographers give the rare forms مِنْذُ and مِذْ. —مُذْ may be pronounced in the waṣl as مُذِ, and the forms مُنْذَ ٱلْيَوْمِ and مُذَ ٱلْيَوْمِ are also mentioned.

REM. *b.* مُنْذُ and مُذْ are used لِٱبْتِدَآءِ ٱلْغَايَةِ فِي ٱلزَّمَانِ *to denote the commencement of the limit in time*, or, as it may be otherwise expressed, *to denote* ٱلْأَمَدُ *the starting-point*, or أَوَّلُ ٱلْمُدَّةِ *the com-*

D *mencement of the period*, and جَمِيعُ ٱلْمُدَّةِ *the whole of the period.*

REM. *c.* مُنْذُ and مُذْ never take a pronominal suffix, and cannot be joined with any substantives but those which denote *time*. They may, however, be directly connected with propositions; as مَا رَأَيْتُهُ مُنْذُ خُلِقَ *I have not seen him since he was born*, or قَدْ عِشْتُمَا مُصْطَحِبَيْنِ مُنْذُ مُنْذُ رَحَلَ ٱلْقَوْمُ *since the tribe departed*; كُنْتُمَا صَغِيرَيْنِ *ye two have lived as companions since ye were little*; لَمْ يُنْسِنِي ذِكْرَكُمْ مُذْ لَمْ أُلَاقِكُمْ عَيْشُ *no life* (*however comfortable*)

has made me forget you, since the time that I have not met you (since I no longer meet you); مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ قَسِيمًا *he has not ceased to be handsome from the day his hands fastened his robe;* مَا زِلْتُ أَبْغِي ٱلْمَالَ مُذْ أَنَا يَافِعُ *I have not ceased to seek after wealth from the time I grew up.* A

Rem. *d.* The Bèdawīn use مِنْ instead of مُنْذُ, as مُنْذُ = مِنْ سَنَةٍ. Compare the Ḳor'ān, ix. 109, أُسِّسَ عَلَى ٱلتَّقْوَى مِنْ أَوَّلِ يَوْمٍ *which was founded upon the fear of God from the first day.* B

62. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as وَٱللّٰهِ *by God!* وَرَبِّ ٱلْكَعْبَةِ *by the Lord of the Ka'ba* (the mosque of Mèkka)! This وَ is employed, however, only when a substantive follows, and the verb of swearing is omitted; before a pronominal suffix, as well as when the verb is expressed, the preposition بِ must be used (see § 56). C

Sometimes the particle فَ is prefixed to وَ, as فَوَٱللّٰهِ *by God then!*—The particle تَ (the origin of which is very obscure [comp. Vol. i. § 356, *b*, footnote]) is construed like وَ, but is seldom used except in the oath تَٱللّٰهِ *by God!* Other examples mentioned by the grammarians are: تَرَبِّ ٱلْكَعْبَةِ *by the Lord of the Ka'ba,* تَرَبِّي *by my Lord,* تَٱلرَّحْمٰنِ *by the Compassionate,* and تَحَيَاتِكَ *by thy life.*

Rem. *a.* The oath (ٱلْقَسَمُ), whether expressed by بِ, وَ, or تَ, requires a complement (جَوَابُ ٱلْقَسَمِ), of which the following are the principal conditions. If the complement be an affirmative nominal proposition (جُمْلَةٌ ٱسْمِيَّةٌ مُثْبَتَةٌ), it is introduced by لَ, as وَٱللّٰهِ لَمُحَمَّدٌ رَسُولُهُ *by God, verily Muḥammad is His apostle;* or by إِنَّ, as وَٱللّٰهِ إِنَّ مُحَمَّدًا رَسُولُهُ, in which case لَ may be prefixed to the predicate, as وَٱللّٰهِ إِنَّ مُحَمَّدًا لَرَسُولُهُ. If the complement D

A be an affirmative verbal proposition (جُمْلَةٌ فِعْلِيَّةٌ مُثْبَتَةٌ), with the verb in the perfect, it requires لَقَدْ, as وَٱللّٰهِ لَقَدْ هَلَكَ أَبُو جَهْلٍ *by God, 'Abū Ǵahl is dead indeed;* but if the verb be in the imperfect, it takes the energetic form, with لَ prefixed, as وَٱللّٰهِ لَأَفْعَلَنَّ *by God, I will do it!* [see § 19, *a*]. If the complement be negative, no particle is prefixed to the ordinary negatives مَا and لَا; as وَٱللّٰهِ مَا

B مُحَمَّدٌ كَاذِبٌ *by God, Muḥammad is not a liar;* وَٱللّٰهِ لَا يَهْلِكُ ٱلْمُؤْمِنُ مُحَمَّدٌ *by God, Muḥammad has not lied;* *by God, the believer shall not perish!* [On the oath preceding conditional sentences, see § 17, *c*, rem. *a*, (1).]

REM. *b.* In such phrases as مُنْ ٱلرَّبِّ لَأَفْعَلَنَّ *by the Lord, I will do it!* مُنْ رَبِّي, or مِنْ رَبِّي, *by my Lord!* مِنِ ٱللّٰهِ, مُنِ ٱللّٰهِ, مَنَ ٱللّٰهِ, and مُ ٱللّٰهِ, *by God!* the words من and م are abbreviations

C of أَيْمُنٌ *oaths* (see Vol. i. § 19, rem. *b*), which is contracted in various other ways. Some grammarians, however, regard مِنْ and مُنْ in مُنْ رَبِّي as being really the preposition مِنْ (§ 48).

63. Among the prepositions is usually reckoned كَ *as, like.* This is, however, not a preposition, but a substantive, synonymous with مِثْلٌ *likeness.* It is formally undeveloped (like ذُو), but may stand in any case as مُضَافٌ, or governing word, to a following noun

D in the genitive (see § 73); as وَعَلَى رَأْسِهِ كَٱلْقَلَنْسُوَةِ *and on the top of it* (the pillar) *is* (*something*) *like a pointed cap,* = مِثْلُ ٱلْقَلَنْسُوَةِ; لَنْ يَنْهَى ذَوِي شَطَطٍ كَٱلطَّعْنِ *nothing hinders oppressors* (or *wrongers*) *like a lance-thrust;* إِنَّكَ لَمْ يَفْخَرْ عَلَيْكَ كَفَاخِرٍ ضَعِيفٍ *no one crows over thee like a feeble boaster* (one who has little reason to boast); بِكَٱلسَّوذَانِقِ *with* (*a horse*) *like a falcon* (*in speed*) = بِمِثْلِ ٱلسَّوذَانِقِ; يَضْحَكْنَ عَنْ كَٱلْبَرَدِ ٱلْمُنْهَمِّ *they laugh so as to show* (*teeth*) *like*

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melting hailstones (as white as hailstones); تَتَّخِذُ فِى ٱلشَّجَرَةِ ٱلْعَادِيَّةِ A
كَٱلْبَيْتِ تَأْوِى إِلَيْهِ *it makes in* (*at the foot of*) *an aged tree* (*something*) *like a cell, to which it resorts,* = مِثْلَ ٱلْبَيْتِ; تُبْرِزُ كَٱلْقَرْنَيْنِ *it puts forth* (*something*) *like two horns.* The name of *preposition* can be applied to it, at the most, only when it virtually stands in the *accusative*, as a صِفَةٌ, *adjective* or *relative adjectival clause*, to an infinitive which is understood; as جِئْتَ كَزَيْدٍ *thou camest like Zèid*, i.e. زَيْدٍ (مِثْلَ مَجِىءِ) جِئْتَ مَجِيئًا كَمَجِىءِ *thou camest a coming* B *like the coming of Zèid.* Or we might regard it as being a حَالٌ, or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in جِئْتَ as فَاعِلٌ or *agent*: i.e. جِئْتَ (مِثْلَ زَيْدٍ) كَآئِنًا كَزَيْدٍ *thou camest being like Zèid.*

Rem. *a.* كَ is [frequently joined to the personal pronouns of the 3d person, as كَهُوَ, كَهِىَ, كَهُمَا, etc., sometimes also to those of C the 2d and 1st person, as كَأَنْتَ, كَأَنَا, but] very rarely to a pronominal suffix, as وَلَا تَرَى بَعْلًا وَلَا حَلَآئِلَا كَهُ وَلَا كَهُنَّ إِلَّا حَاظِلَا *and thou dost not see a husband or wives like him and like them, save one who is jealous*; and equally rare is the use of the redundant مَا after it, as وَنَعْلَمُ أَنَّهُ كَمَا ٱلنَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارِمُ *and we know that he is, like* (*other*) *men, sinned against and sinning* (جَارِمُ in rhyme for جَارِمٌ). In Hebrew כָּמֹנִי and כָּמֹךְ, or כָּמֹכִי, D are used; but with the other pronominal suffixes כָּמוֹ = كَمَا is always employed, as also occasionally before substantives.

Rem. *b.* كَ is sometimes used redundantly along with the synonymous مِثْلٌ; as لَيْسَ كَمِثْلِهِ شَىْءٌ *there is nought like Him.*—[On the compounds كَمْ and كَأَيِّنْ see Vol. i. §§ 351, rem., 353, rem. *e*. On the elliptical phrase كَمَا أَنْتَ *keep where thou art*, see

A the Gloss. to Ṭabarī. Sometimes كَمَا means *as soon as*, e.g. سَلِّمْ كَمَا تَدْخُلُ *salute as soon as thou enterest.* D. G.]

REM. *c.* كَ is said by the grammarians to be used لِلتَّشْبِيهِ *to compare* (*one object with another*).

[REM. *d.* كَمَا may be prefixed adverbially to a verbal clause, like رُبَّمَا (§ 84, rem. *b*) and with just the same meaning, as اِنْتَظِرْنِى كَمَا آتِيكَ وَٱرْقُبْنِى كَمَا أَلْحَقُكَ *wait for me, perhaps I*
B *may come to thee, and look out for me, perhaps I may overtake thee;* قُلْتُ لِشَيْبَانَ ٱدْنُ مِن لِّقَائِهِ كَمَا تُغَدِّى القَوْمَ مِن شِوَائِهِ *I said to Śèibān, try to draw near to him* (*the ostrich*), *perhaps thou mayest procure a morning meal for the men with his roasted flesh.*]

64. Many words, which are obviously substantives in the *accusative of place* (see § 44, *b*), may be conveniently regarded in a certain sense as prepositions; e.g. نَحْوَ, عِنْدَ, قِبَلَ, بَيْنَ, تَحْتَ, فَوْقَ, and دُونَ.

C **65.** نَحْوَ (the accusative of نَحْوٌ, the nomen verbi of نَحَا *to go towards;* comp. § 82, *g*) means (*a*) *towards* a place, as ثُمَّ يَسِيرُونَ نَحْوَ بَيْتِ ٱلْمُقَدَّسِ *then they will journey towards Jerusalem;* خَرَجَ نَحْوَ مَكَّةَ *he set out towards*, or *in the direction of, Mèkka;* and (*b*) *according to*, as نَحْوَ قَوْلِهِ *according to his saying, as he says* (compare the use of لِ in § 53, *d*).

D **66.** عِنْدَ (the accusative of عِنْدٌ *a side* or *quarter*) signifies *beside, near, by;* as [عِنْدَ ٱلْحَائِطِ *at, near the wall*]; وَكَانَ يَضَعُ عِنْدَهُ دَفَاتِرَ *and he used to lay notebooks beside him;* وَيَنْبَغِى أَن لَّا يَبْتَدِئَ ٱلْكَلَامَ عِنْدَهُ إِلَّا بِإِذْنِهِ *and he must not commence to speak before him unless with his permission.* Used of *time*, it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after; as فَقَالَ عِنْدَ مَوْتِهِ *and he*

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said as he was dying; جِئْتُكَ عِنْدَ طُلُوعِ ٱلشَّمْسِ *I came to thee at* A *sunrise;* عِنْدَ ذٰلِكَ *whilst this took place* or *immediately after this took place, hereupon;* عِنْدَ مَا *whilst, during,* or *immediately after.*—Further, عِنْدَ, like مَعَ (§ 57), implies [*a*] *possession* and [*b*] *comparison;* as (*a*) مَا كَانَ عِنْدِى إِلَّا دِينَارٌ وَاحِدٌ *I had only a single dīnār by me;* لَا أَقُولُ لَكُمْ عِنْدِى مَا عِنْدَ ٱلنَّاسِ *what the people have* or *possess;* خَزَآئِنُ ٱللّٰهِ *I do not say to you, With me (known to me) are the hidden* B *things of God;* [لِى عِنْدَ فُلَانٍ حَاجَةٌ *I want a thing of such a one;* عِنْدَهُ خَيْرٌ وَفَضْلٌ *he possesses goodness and excellence.* Hence you say of a woman كَانَتْ عِنْدَ فُلَانٍ *she was married to such a one,* in which signification it is a synonym of تَحْتَ (§ 68); (*b*) عَلَى صِغَرِ سِنِّهِ عِنْدَ سِنِّ مُعَاذٍ *notwithstanding his youth as compared with the age of Mo'ād*]; مُلُوكُ ٱلْأَرْضِ عِنْدَ ٱللّٰهِ تُرَابٌ *the kings of the earth are dust compared* C *with* (lit. *at the side of*) *God.*—Lastly عِنْدَ (like the Latin *apud,* Fr. *chez,* and Persian نَزْدِيكْ) implies *in one's mind, in his opinion;* as اَلصَّوَابُ عِنْدِى مَا فَعَلَهُ مَشَايِخُنَا *the right thing in my opinion is what our shèikhs have done;* كَانَ عِنْدَهُ أَنَّ ٱلْقُرْآنَ مَخْلُوقٌ *his opinion was that the Ḳor'ān was created;* عِنْدَكُمْ يَسْتَحِيلُ أَنْ يَفْعَلَهُ *according to you it is impossible that He should do it.*

Rem. *a.* [عِنْدَكَ means *keep where thou art, take care,* and also D *advance.*]—On the phrase عِنْدَكَ زَيْدًا = خُذْ زَيْدًا, see § 35, *b*, δ, rem. *b.*—On the difference between عِنْدَ and لَدُنْ or لَدَى, see § 58, rem. *b.*

Rem. *b.* عِنْدَ is sometimes (in modern Arabic generally) pronounced عَنْدَ, rarely عُنْدَ. It corresponds in form to the Heb. [ו]עִמָּד, but in signification also to עִם.

A REM. *c.* Nearly synonymous with عِنْدَ, in its local sense, is قِبَلَ (the accusative of قِبَلٌ *front*), Lat. *coram, apud, penes;* as حَاضِرٌ قِبَلَهُ *present before him;* لِي قِبَلَ فُلَانٍ حَقٌّ *I have a claim upon So-and-so:* فَمَالِ ٱلَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ *and what (has come) to* (for فَمَا لِلَّذِينَ) *the unbelievers that they run hastily around thee?* It also signifies *towards,* as لَيْسَ ٱلْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ *piety does not consist in your turning your faces towards*
B *the east and the west.*

67. بَيْنَ, *between, among,* is the accusative of the substantive بَيْنٌ, signifying *intervening space,* which may be regarded either as *uniting* or as *separating* two or more objects, whence بَيْنَ may be construed with verbs of either meaning; as جَمَعَ بَيْنَنَا *he united us,* فَرَّقَ بَيْنَنَا *he parted us,* lit. *he united our separation* and *parted our*
C *connection;* أَلَّفَ ٱللَّهُ بَيْنَ قُلُوبِكُمْ *God has united your hearts.*—If two genitives follow بَيْنَ, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction وَ inserted; as بَيْنِي وَبَيْنَهُ *between me and him;* بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ *between you and your brother.* But if both are substantives, this is not usually done; as بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ *between heaven and earth;* بَيْنَ حَرَّانَ وَٱلرُّهَا *between Ḥarrān and 'ar-Ruhā*
D (*Edessa*); بَيْنَ ٱلطُّوفَانِ وَبَيْنَ ٱلْهِجْرَةِ *between the Flood and the Hiğra.*—Instead of the simple بَيْنَ, we often meet with مَا بَيْنَ *what is between,* and فِيمَا بَيْنَ *in what is between;* as وَٱللُّبُّ مَا بَيْنَ قِشْرَيْهِ *and the kernel between its two shells;* ٱقْتَتَلُوا فِيمَا بَيْنَهُمْ *they fought with each other;* [فِيمَا بَيْنَ ٱلْأَيَّامِ or بَيْنَ ٱلْأَيَّامِ *in* or *during the space of several days*]. Both بَيْنَ and مَا بَيْنَ are often used in the sense of *both—and,* and of *partly—partly* (tam—quam, partim—

partim); as مَا بَيْنَ مَعْرُوفٍ وَمَجْهُولٍ *partly known and partly unknown;* جَآءَنِى مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ *there came to me both rich and poor;* ٱلْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ *the tribe was partly slain, and partly taken prisoners;* [بَيْنَ بُرْدٍ وَمُجْسَدٍ *sometimes in a bord* (a garment made of a certain kind of cloth) *and sometimes dressed in a saffron robe.* R. S.]. In such cases بَيْنَ or مَا بَيْنَ holds the place of a substantive expressing that which unites both objects as parts of one whole.—If we wish to indicate the entire interval between two places or points of time, إِلَى is used before the second substantive; as فِيمَا بَيْنَ ٱلْيَوْمِ بَيْنَ ٱلْبَصْرَةِ إِلَى مَكَّةَ *between el-Baṣra and Mèkka;* ٱلثَّانِى مِنْ شُبَاطٍ إِلَى ٱلْيَوْمِ ٱلثَّامِنِ مِنْ أَذَارَ بَيْنَ *between the second day of Śubāṭ and the eighth day of Aḏār.*—Observe the phrases [بَيْنَ أَظْهُرِهِمْ or بَيْنَ ظَهْرَيْهِمْ and بَيْنَ ظَهْرَانَيْهِمْ *in the midst of them*]; بَيْنَ يَدَىْ فُلَانٍ *before any one, in his presence,* lit. *between his hands:* as قَبَّلَ ٱلْأَرْضَ بَيْنَ يَدَىِ ٱلْخَلِيفَةِ *he kissed the ground before the caliph:* أَخْطَأْتُ بَيْنَ يَدَيْكَ *I have sinned before thee;* ٱنْهِزَامُ ٱلذِّئْبِ بَيْنَ يَدَيْهِ *the fleeing of the wolf before him* (the dog); of time, مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ *confirming what was before it* (or *preceded it*): إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ *he is nought but a warner to you before a severe punishment;* in the plural, وَجَعَلَ يُكَسِّرُ ٱلدَّجَاجَ وَيَضَعُهَا بَيْنَ أَيْدِينَا *and he began to break up the fowls and to set them before us.*

A B C D

Rem. From بَيْنَ are formed the conjunctive adverbs of time بَيْنَا and بَيْنَمَا *whilst*, which naturally exercise no influence upon the following clause; as بَيْنَا نَحْنُ نَرْقُبُهُ أَتَانَا, *whilst we were watching for him, he came to us;* بَيْنَا نَسُوسُ ٱلنَّاسَ *whilst we govern the people;* بَيْنَمَا نَحْنُ فِى ٱلْحَدِيثِ *whilst we were conversing;* ٱلنَّاسُ فِى أَسْوَاقِهِمْ *whilst the people are in their markets.* [Comp. Vol. i. § 362, *b.*]

A **68.** تَحْتَ (the accusative of تَحْتٌ *the lower* or *under part*) signifies *below, beneath, under,* as مَا تَحْتَ ٱلثَّرَى *what is beneath the soil;* وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا *and under it* (the wall) *was a treasure of theirs;* metaphorically, سَارَ تَحْتَ ٱللَّيْلِ *he travelled under* (*the shade of*) *night;* تَحْتَ يَدِهِ, or تَحْتَ أَمْرِهِ, *under his power* or *authority.* It is said of a married woman, كَانَتْ تَحْتَ فُلَانٍ *she was under* (*the authority of*) *So-and-so,* as كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ
B *they were under two righteous servants of ours* (viz. Noah and Lot).

REM. *a.* تَحْتَ has a diminutive تُحَيْتَ *a little below* or *under.*

REM. *b.* Opposed to تَحْتَ is فَوْقَ (the accusative of فَوْقٌ *the upper part*), with its diminutive فُوَيْقَ, signifying *above, over, upon,* as فَوْقَ سَرَاةٍ أَدْهَمَ مُلْجَمٍ *upon a well-beaten road;* فَوْقَ مَوْرٍ مُعَبَّدٍ *upon the back of a bridled black* (horse); [ٱلعِمَامَةُ فَوْقَ ٱلرَّأْسِ *the turban is upon the head*]; metaphorically, وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِ
C *and He is the All-powerful over His servants;* وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوا *and* (*I*) *will place those who have followed thee above those who have not believed;* زِدْنَاهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ *we will add to them a punishment in addition to the punishment for their corrupt doings;* فَإِنْ كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ *and if they be females more than two;* فَعَلَ بِهَا فَوْقَ مَا فَعَلَ بِحَلَبَ
D *he treated it worse than he had treated Aleppo;* [بَعُوضَةٌ وَمَا فَوْقَهَا *a gnat and what exceeds it* (*in smallness* or *in largeness*); وَهُوَ دَابَّةٌ فُوَيْقَ ٱلسِّنَّوْرِ *and it is an animal a little above the size of a cat*].

69. دُونَ (the accusative of دُونٌ *what is beneath, under, less,* or *inferior,* related to دَنَا *to come near,* and دَنُؤَ *to be low* or *vile*), with its diminutive دُوَيْنَ, and مِنْ دُونِ, in which combination مِنْ has a partitive force, signify *under, below, beneath.* They indicate :—

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(*a*) That a person or thing dwells or is situated, or that an action takes place, *below* some place, or *near* it; as دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ *may the cheek of thy enemy be under thy foot:* إِنَّ بِٱلشِّعْبِ ٱلَّذِى دُونَ سَلْعٍ لَقَتِيلًا *in the ravine that is below Sèla' (there lies) a murdered man;* ٱلْتَقَوْا دُونَ صَنْعَآءَ *they met near Ṣun'ā:* مِصْرُ فَمَا دُونَهَا مِنَ ٱلْبِلَادِ *Egypt and the adjacent countries.* A

(*b*) That one person or thing comes *near* or approximates to another, especially a higher one (properly, stands under it, does not reach it); as فَأَلْحَقَنَا بِٱلْهَادِيَاتِ وَدُونَهُ جَوَاحِرُهَا *and he* (the horse) *made us overtake the foremost* (of the herd), *whilst near him were those of them that lagged behind;* هٰذَا دُونَ ذَاكَ *this is nearer than that;* أُدْنُ دُونَكَ *come nearer* (*to me*)! lit. *approach not far from yourself* (*towards me*); دُونَكَ زَيْدًا *seize Zèid* (*who stands not far from you*, see § 35, *b*, δ, rem. *b*); دُونَكَ ٱلدِّرْهَمَ *take the dirham:* دُونَكُمُوهُ *take ye him.* B C

Rem. دُونَكَ and دُونَكُمْ, as interjections, are equivalent to أَمَامَكَ, أَمَامَكُمْ (see § 35, *b*, *β*) [and عِنْدَكَ, § 66, rem. *a*], *look out! take care!* [sometimes *advance!*] as دُونَكَ صِرَاعِى *beware of wrestling with me:* دُونَكُمْ لَا تُقِيلُوهُمْ *take care* [or *advance*] (*and*) *give them no quarter;* [دُونَكَ فَتَمَرَّسْ بِى *take care* (or *advance*) *and keep to me*].

(*c*) That one space, distance, or number, does not equal or complete another; as: وَبَيْنَهُمَا دُونَ رَمْيَةِ حَجَرٍ *and between them there was less than a stone's throw;* لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ *there is no poor-rate* (*to be exacted*) *on what is under* (or *less than*) *five ounces;* لَنْ نَقْبَلَ لِمَسْعُودٍ دُونَ عَشْرِ دِيَاتٍ *we will not accept for Mas'ūd less than ten fines for homicide.* D

(*d*) That one thing is smaller or worse than another: as ٱلنُّحَاسُ دُونَ ٱلْفِضَّةِ وَٱلْحَدِيدُ دُونَ ٱلنُّحَاسِ *copper is of less value than silver,*

A *and iron of less value than copper;* اَلَّذِى يَقُومُ بَعْدَكَ دُونَكَ *he who shall arise (as king) after thee, will be inferior to thee;* وَمِنْ دُونِهِ عِزُّ اَلْعُلَى فِى اَلْمَوَاكِبِ *and magnificent splendour in the retinue of princes is less (glorious) than it* (learning).

(*e*) That a quality which belongs to one person or thing is not possessed by another, and that the latter is therefore in this respect
B opposed to the other: as مِنْهُمُ اَلصَّالِحُونَ وَمِنْهُمْ دُونَ ذٰلِكَ *some of them are good, and some of them not so* (lit. *and some of them remain under that, do not attain to that quality*); إِنَّ اَللّٰهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذٰلِكَ لِمَنْ يَشَآءُ *verily God will not forgive the joining of other gods with Himself, but He will forgive what is other than that to whom He pleaseth*;* وَمِنَ اَلشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذٰلِكَ *and of the evil spirits some who should dive for him (into the*
C *sea) and do work other than that.* In this sense دُونَ is equivalent to غَيْرَ (see § 82, *d*). [Hence it can also signify *beyond, of higher quality,* as in the last quoted sentence, where it may be rendered by *and still greater works.* Likewise when a man has said إِنَّ زَيْدًا لَشَرِيفٌ *verily, Zèid is a noble man,* another replies وَدُونَ ذٰلِكَ *and above that;* تَقْوَى بِدُونِ ما يَقْوَى بِهِ عَلِىٌّ *thou art more powerful than ʿAlī.* D. G.]

(*f*) That a person or thing is excluded or excepted, neglected or
D postponed (properly that the action affects him or it to a less degree than it does another); as يَدْعُو مِنْ دُونِ اَللّٰهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ *he invokes, to the exclusion* or *neglect of God, what can neither injure him nor benefit him,* he invokes what can neither etc., but not God; أَهْلُ هٰذِهِ اَلْمَدِينَةِ يَعْبُدُونَ اَلْأَصْنَامَ مِنْ دُونِ اَللّٰهِ *the people of this city*

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* [Many interpreters render the words وَمِنْهُمْ دُونَ ذٰلِكَ by *and others (that are) below them,* and مَا دُونَ ذٰلِكَ by *and what is less than that.* Compare Fleischer, *Kl. Schr.* i. 417.]

A مَا لَكُمْ مِنْ دُونِ ٱللّٰهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ *worship idols and not God;* عَمِلْتُمْ بِأَحَدِهِمَا دُونَ ٱلْآخَرِ *ye have no patron and no helper except God:* هٰذَا لِي *ye act according to one of these two (rules), but not the other:* مِنْ دُونِكَ *this belongs to me exclusively of thee,* thou hast no part or share in it: يَنْبَغِي أَنْ يَخْتَارَ ٱلْعَتِيقَ دُونَ ٱلْمُحْدَثَاتِ *he ought to choose the old in preference to the new:* وَأَمَّكُمْ دُونَ ٱلْأَنَامِ طُرًّا *and he sought you out in preference to all other men.*—Here must also be mentioned B دُونَ, and the rarer بِدُونِ, in the sense of *without;* as دُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ *without speaking loudly;* لَيْسَ ٱكْتِسَابُ ٱلْمَالِ دُونَ مَشَقَّةٍ *wealth cannot be acquired without trouble;* إِنَّ ٱلْإِسْنَادَ لَا يَتَأَتَّى بِدُونِ طَرَفَيْنِ مُسْنَدٍ وَمُسْنَدٍ إِلَيْهِ *the 'isnād,* or *relation of attribution, cannot be effected without two extremes, an attribute,* or *predicate, and a subject;* C يَأْخُذُهَا تُجَّارُ بِلَادِ ٱلْمَعْبَرِ بِدُونِ ثَمَنٍ *the merchants of the country of Malabar take them without (paying any) price (for them);* فَلَا مَجْدَ يُبْنَى بِدُونِ ٱلْجِهَادِ وَلَا جَهْدَ يُغْنِي بِدُونِ ٱلْقَدَرْ *for no glory is built up without a hard struggle, and no effort is of avail without the decree* (of fate in thy favour. ٱلْقَدَرْ in rhyme for ٱلْقَدَرِ).

(*g*) That one object is placed before another, either (*α*) as a hindrance or obstacle to prevent a person from getting at it, or (*β*) as a protection to defend it from some one; e.g. دُونَ ذٰلِكَ جَمْرُ ٱلْغَضَا D وَخَرْطُ ٱلْقَتَادِ *before this there are the coals of the ġaḍā and the stripping of the ḳatād,* that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the ġaḍā being noted for its long retention of fire, and the ḳatād for the number and size of its thorns): إِنَّ مَزَارَهَا قَرِيبٌ وَلٰكِنْ دُونَ ذٰلِكَ أَهْوَالُ *the time* or *place for visiting her is near, but there are many terrors in the way:* لَيْسَ دُونَهُمْ وَكَانَ مِجَنِّي حِجَابٌ *there is no curtain* or *barrier in front of them:*

A دُونَ مَنْ كُنْتُ أَتَّقِى ثَلٰثَ شُخُوصٍ *my shield* (or *protection*) *against those whom I feared was three persons;* إِنَّ ٱمْرَءَ ٱلْقَيْسِ جَرَى إِلَى مَدًى وَٱعْتَاقَهُ حِمَامُهُ دُونَ ٱلْمَدَى *'Imru'u 'l-Ḳais ran for a goal, but death intercepted him before he reached that goal;* دُونَ ٱلنَّهْرِ جَمَاعَةٌ *before* (*thou reachest*) *the river, there is a number of men* (*to be encountered*), = قَبْلَ أَنْ تَصِلَ إِلَى ٱلنَّهْرِ. Hence verbs signifying to shut a door against

B one, to fight for one, and the like, are construed with دُونَ (compare § 49, *a*); e.g. ثُمَّ ضَرَبَ إِلَى جَنْبِهَا فَبَعَثَهَا وَقَامَ دُونَهَا *then he struck her* (the camel) *on the side, and made her get up, and stood in front of her* (to prevent any one from touching her); قَاتَلَ دُونَهُمْ سَاعَةً *he fought for,* or *in defence of, them for some time;* إِنَّ ٱلْمُحِبَّ ٱلصَّادِقَ يَبْذُلُ نَفْسَهُ دُونَ مَحْبُوبِهِ *a true friend gives up his life for his friend;* اَللّٰهُمَّ إِلَّا أَنْ تَقِدَ نَارُ ٱلْجُوعِ وَتَحُولَ دُونَ ٱلْهُجُوعِ *unless indeed the fire*

C *of hunger burn and stand in the way of sleep.* In this case دُونَ is synonymous with أَمَامَ *in front of, before.*—Hence too it often denotes *on this side of* (*cis, citra*); as جَمِيعُ مَا دُونَ جَيْحُونَ *all the region on this side of the Oxus;* in which case it is opposed to وَرَآءَ *behind, beyond,* as مَا وَرَآءَ ٱلنَّهْرِ *Transoxania* (lit. *what is beyond the river* Oxus).

REM. Other important words belonging to this class of prepositions are:—

D (*a*) قَبْلَ, with its diminutive قُبَيْلَ, *before,* of time; as قَبْلَ مَوْتِهِ *before his death;* يَا لَيْتَنِى مِتُّ قَبْلَ هٰذَا *O would that I had died before this!* وَأَعْلَمُ مَا فِى ٱلْيَوْمِ وَٱلْأَمْسِ قَبْلَهُ *and I know what happened to-day and yesterday before it;* قَبْلَ ٱلتَّهَدُّدِ *before threatening* (*without waiting to threaten*); [قَدِمَ مَكَّةَ قَبْلَ ٱلْمَدِينَةِ *he came to Mèkka before* (*his coming to*) *El-Medīna*].—Opposed to it is بَعْدَ, diminutive بُعَيْدَ *after;* as بَعْدَ ثَلٰثَةِ أَيَّامٍ *after three days;* بَعْدَ

مَجِيْكَ *after thy arrival;* بَعْدَهُ *after him,* i.e. *after his departure,* A
or *after his death;* قَدْ تَغَيَّرْتَ بَعْدِى *thou hast become changed after me,* i.e. *after I parted from thee, since I last saw thee,* = بَعْدَ عَهْدِى
فَمَا ذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَالُ ; بِكَ *and what is there after the truth (when the truth is gone), but error?* [Tropically فُلَانٌ كَرِيمٌ وَهُوَ بَعْدَ هٰذَا أَدِيبٌ *So-and-so is generous and moreover well educated.* A synonym of بَعْدَ is غِبَّ.]

(*b*) أَمَامَ and قُدَّامَ, *before,* of place; as أَن لَّا يَمْشِىَ أَمَامَهُ *that he* B
should not walk before him; قَبْرُهُ قُدَّامَ ٱلْبَابِ *his grave is before the gate;* قُتِلَ فِى حِصَارِ قَلْعَةِ سَابُورَ قُدَّامَ ٱلْأَمِيرِ *he was killed at the siege of the castle of Sābūr before the Emīr (in his presence,* = بَيْنَ يَدَيْهِ); tropically, اَلصَّلَاةُ أَمَامَكَ *the (time of) prayer is before thee;* بَلْ يُرِيدُ ٱلْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ *nay, but man wishes to go on in his wickedness (in the time that is) before him.* [On the use of أَمَامَكَ as an interjection see § 35, *b*, *β*.] C

(*c*) وَرَآءَ *behind;* as دَخَلَ عَنْتَرُ وَرَآءَهَا *'Antar came in behind her* (her back being turned to him); فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ *they cast it behind their backs;* مَا وَرَآءَكَ *what is behind thee?* i.e. *what news dost thou bring?* hence *beyond* (Lat. *trans, ultra*), opposed to دُونَ (see § 69, *y*, at the end); and relating to time, *after,* as وَيَكْفُرُونَ بِمَا وَرَآءَهُ *but they disbelieve in what (hath been sent down* or *revealed) after it* (the Pentateuch); tropically, *beyond, besides, more than,* وَمَا وَرَآءَ ذٰلِكَ بُلْغَةُ مَجْلِسٍ D
but anything beyond this (merely) serves to (make a show in) society; وَأَحَلَّ لَكُمْ مَا وَرَآءَ ذٰلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ *and He hath permitted you, besides this, to seek out (wives) by means of your wealth;* فَمَنِ ٱبْتَغَى وَرَآءَ ذٰلِكَ فَأُولٰئِكَ هُمُ ٱلْعَادُونَ *but they who desire more than this, are transgressors.* [On the use of وَرَآءَكَ as an interjection, see § 35, *b*, *β*.]—Synonymous with وَرَآءَ is خَلْفَ *behind, after:* as وَٱلشَّعْرُ يُسْحَبُ خَلْفَ ظَهْرِهَا *and her hair hung*

A *down to the ground behind her back;* فَقُمْتُ لِأَعْدُوَ خَلْفَهُ *and I got up to run after him;* كَيْفَ مَضَيْتَ خَلْفَهَا إِلَى ٱلشَّطِّ *how thou wentest after her to the bank;* فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا *and we made them a warning to their contemporaries and to those after them;* وَإِذًا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا *and in that case they would not have tarried after thee but a little.*

B (*d*) حَوْلَ *around;* as فَلَمَّا أَضَآءَتْ مَا حَوْلَهُ *and after it* (the fire) *has lighted up the space around him;* ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جُثِيًّا *then we will set them around Hell on their knees;* طَافَ حَوْلَهُ *he went round it* (the temple); حَوْلَهُ جَمَاعَةٌ مِنَ ٱلْجَوَارِى *around him were a number of women.*—وَسْطَ *in the midst of, in, among;* as وَسْطَ رَوْضَةٍ *in the midst of a garden;* وَسْطَ ٱلْيَرَاعِ *among the*
C *reeds;* وَسْطَ ٱلدِّيَارِ *among the houses.*

70. Compound prepositions, though by no means rare in ancient Arabic, are more common in the later stages of the language. The first part of the compound is generally مِنْ, and the second part another so-called preposition, now however no longer in the accusative, but in the *genitive*. Such are :—

(*a*) مِنْ بَيْنِ (Heb. מִבֵּין); as مُحَمَّدٌ هُوَ ٱلْمَخْصُوصُ مِنْ بَيْنِ كَافَّةِ
D ٱلْخَلْقِ بِٱلْفَضْلِ وَٱلْكَمَالِ *Muḥammad is the one preeminently distinguished among all mankind for excellence and perfection* (lit. *from among all mankind*) : مِنْ بَيْنِ يَدَيْهِ *from his presence* (lit. *from between his hands*); مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ *from before them and behind them;* فِى آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ *in our ears is hardness of hearing, and between us and thee there is a partition-wall.* In this last example مِنْ is partitive, the literal meaning being : *and in a part of the space between us and thee,* etc.

(*b*) مِنْ فَوْقِ and مِنْ تَحْتِ: as جَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا *he placed immovable (mountains) upon it* (the earth): طَلَعَ مِنْ فَوْقِ A
ٱلْجَبَلِ وَنَزَلَ مِنْ خَلْفِهِ *he ascended the hill and descended by the other side* (lit. *behind it*); جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا ٱلْأَنْهَارُ *gardens under (the trees of) which streams flow.* In these examples مِنْ is partitive; the mountains form a part of what is raised above the earth; the man ascends a part of the hill-side, and descends by a part of the other side: the streams occupy a part of the space B
under the trees.

(*c*) مِنْ قَبْلِ and مِنْ بَعْدِ: as ٱلَّذِينَ مِنْ قَبْلِكُمْ *those who were before you*; مِنْ قَبْلِ صَلٰوةِ ٱلْفَجْرِ *before the morning prayer*; ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ *then we brought you again to life after your death*; فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ *and there has come after them an evil generation.* Here again مِنْ is partitive, *in a portion of the* C
space of time before or *after.*

(*d*) مِنْ عِنْدِ (Heb. מֵעִם) and مِنْ لَدُنْ (but not مِنْ لَدَى): as هٰذَا مِنْ عِنْدِ ٱللّٰهِ *this is from* (lit. *from the side of, from beside; God*; قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا *now hast thou obtained from me an excuse* (for leaving me): جَآءَتْ مِنْ عِنْدِهِ *she came from him*; هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً *give us mercy from* (lit. *from beside*) *Thee.*

(*e*) مِنْ قِبَلِ: as كَانَ أَمِيرًا بِٱلشَّأْمِ مِنْ قِبَلِ عُثْمَانَ *he was governor* D
of Syria for 'Oṯmān (lit. *from beside 'Oṯmān*, with whom lay the option of sending him as such): قَدِمَ عَلَيْهِ جَوَابُ كِتَابِهِ مِنْ قِبَلِ أَبِي بَكْرٍ *there came to him an answer to his letter from* (Fr. *de la part de*) *Abū Bèkr*; سَلَامٌ مِنْ قِبَلِي عَلَى مَنْ تَيَّمَتْنِي بِطَرْفِهَا *peace be from me* (Fr. *de ma part*) *upon her who has enslaved me by her pleasing address.*

A (*f*) مِنْ وَرَآءِ and مِنْ خَلْفِ; as مِنْ وَرَآءِ جُدُرٍ *from behind walls;* إِنَّهُ جَالِسٌ مِنْ وَرَآءِ ٱلسِّتَارَةِ يَشْرَبُ *he is sitting behind the curtain drinking* (مِنْ partitive); مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ *from before them and behind them* (see *a*); وَنَزَلَ مِنْ خَلْفِهِ *and he descended by the other side of it* (the hill, see *b*).

(*g*) مِنْ حَوْلِ; as وَلَوْ كُنْتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنْفَضُّوا مِنْ حَوْلِكَ
B *and if thou hadst been harsh and hard-hearted, they would have dispersed from around thee;* وَتَرَى ٱلْمَلٰئِكَةَ حَافِّينَ مِنْ حَوْلِ ٱلْعَرْشِ *and thou shalt see the angels surrounding the Throne* (مِنْ partitive).

REM. *a.* We have already spoken of مِنْ عَنْ, § 49, rem. *c*; مِنْ مَعَ, § 57, rem.; مِنْ عَلَى, § 59, rem. *b*; مِنْ دُونِ, § 69; بِدُونِ, § 56, rem. *c*, and § 69, *f*; مِنْ غَيْرِ بِغَيْرِ, and بِلَا, § 56, rem. *c*.

C REM. *b.* Other prepositions are occasionally found in composition, as مُذْ لَدُنِ ٱلصُّبْحِ إِلَى أَنْ تَزُولَ ٱلشَّمْسُ *from the morning until the sun declines;* [فَارَقَنِي لِمُنْذُ أَمْسِ هٰذَا ٱلْيَوْمِ *he left me since yesterday*]; especially إِلَى in the compounds إِلَى دُونِ, إِلَى عِنْدِ (and لِعِنْدِ), إِلَى نَحْوِ, إِلَى فَوْقِ, and إِلَى وَرَآءِ, which are, however, condemned by the grammarians.

D REM. *c.* The preposition is very rarely omitted, especially by a poet, and the genitive notwithstanding retained; as كَيْفَ أَصْبَحْتَ *how art thou this morning?* خَيْرٍ *quite well*, for عَلَى خَيْرٍ [or بِخَيْرٍ]; إِذَا قِيلَ أَيُّ ٱلنَّاسِ شَرٌّ قَبِيلَةً أَشَارَتْ كُلَيْبٍ بِٱلْأَكُفِّ ٱلْأَصَابِعُ *when the question is asked, Who of mankind are worst as a tribe? the fingers point with the hands to Kulèib* (for أَشَارَتْ إِلَى كُلَيْبٍ); حَتَّى تَبَذَّخَ فَٱرْتَقَى ٱلْأَعْلَامِ *until he became haughty, and ascended the heights* (*of pride*), for فَٱرْتَقَى إِلَى ٱلْأَعْلَامِ.

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Rem. *d.* The preposition is likewise very rarely separated by another word from the substantive which it governs; as إِنَّ عَمْرًا لَا خَيْرَ فِى ٱلْيَوْمَ عَمْرٍو *as for 'Amr, there is no good in 'Amr to-day,* instead of وَلَيْسَ إِلَى مِنْهَا ٱلنُّزُولِ سَبِيلُ : لَا خَيْرَ ٱلْيَوْمَ فِى عَمْرٍو *and there is no way* (or *means*) *to get down from it,* for إِلَى ٱلنُّزُولِ مِنْهَا : ٱشْتَرَيْتُهُ بِوَٱللّٰهِ دِرْهَمٍ *I bought it, by God, for a dirham,* instead of وَٱللّٰهِ بِدِرْهَمٍ. A

Rem. *e.* Sometimes, by a more concise and bolder construction [اِتِّسَاعٌ or تَوَسُّعٌ], the accusative is used instead of a preposition with the genitive (especially لِ): as دَخَلْتُ ٱلْبَيْتَ *I entered the house,* for فِى ٱلْبَيْتِ or إِلَى ٱلْبَيْتِ : سَكَنْتُ ٱلدَّارَ *I inhabited,* or *dwelt in, the house,* for فِى ٱلدَّارِ ; وَيَوْمٍ شَهِدْنَاهُ سُلَيْمًا وَعَامِرًا *and many a day we met face to face Sulèim and 'Amir,* for شَهِدْنَا فِيهِ : فَمَنْ شَهِدَ مِنْكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ *therefore whosoever of you shall be present in the month, he shall fast therein,* for فَلْيَصُمْ فِيهِ : هَدَيْتُهُ خَامَ ٱلْقِتَالَ *I showed him the way* for لِلطَّرِيقِ or إِلَى ٱلطَّرِيقِ : ٱلطَّرِيقَ *he held back in battle* (*through cowardice*), for فِى ٱلْقِتَالِ : كَمَا عَسَلَ ٱلطَّرِيقَ ٱلثَّعْلَبُ *as the fox trots along the path,* for فِى الطَّرِيقِ (see § 44, *b*, rem. *a*) ; ذَهَبَ ٱلشَّأْمَ *he went to Syria,* for إِلَى ٱلشَّأْمِ : وَأُخْفِى ٱلَّذِى لَوْلَا ٱلْأَسَى لَقَضَانِى *and I hide* (*within me*) *that which, were it not for patience, would be the death of me,* for لَقَضَى عَلَىَّ ; نَأَنِى صَاحِبِى وَقَرِيبِى *my friends and relatives were far from me,* or *kept aloof from me,* for نَأَى عَنِّى ; أَمَرْتُكَ ٱلْخَيْرَ فَٱفْعَلْ مَا أُمِرْتَ بِهِ *I bade thee do good, do therefore as thou wast bidden,* for بِٱلْخَيْرِ : أَسْتَغْفِرُ ٱللّٰهَ ذَنْبِى *I ask pardon of God for my sin,* for مِنْ ذَنْبِى ; وَٱخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا *and Moses chose from his people seventy men,* for مِنْ قَوْمِهِ ; مِنَّا ٱلَّذِى ٱخْتِيرَ ٱلرِّجَالَ سَمَاحَةً *of us* B C D

A *was he who was chosen from among men for (his) generosity*, for مِنَ ٱلرِّجَالِ ; بَغَاهُ ٱلشَّيْءَ *he sought the thing for him*, for بَغَى لَهُ ; صِدْتُكَ صَيْدًا *I caught game for thee*, for صِدْتُ لَكَ ; وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ *and when they measure unto them or weigh unto them, they give less (than is due)*, for كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ ; وَلَقَدْ جَنَيْتُكَ أَكْمُؤًا وَعَسَاقِلَا *and I have gathered for thee mushrooms of different kinds*, for جَنَيْتُ لَكَ (عَسَاقِلَا in rhyme for عَسَاقِلَ) ;

B وَلٰكِنْ رَحَلْنَاهَا نُفُوسًا كَرِيمَةً *but we made ready noble spirits to encounter these (calamities)*, for رَحَلْنَا لَهَا : تَصَيَّفَهَا *he (the wild he-ass) passed the summer with them (the she-asses)*, for تَصَيَّفَ مَعَهَا.

REM. *f.* As we have seen above, لَدُنْ and مُنْذُ or مُذْ may be directly connected with a following proposition (§§ 58 and 61). The other prepositions require the interposition of أَنَّ, أَنْ, or مَا ; as عَلَى أَنْ تَأْجُرَنِى ثَمَانِىَ حِجَجٍ إِلَى أَنْ كَبِرْتُ

C *on condition that thou wilt be my hired servant for eight years ; notwithstanding that old age hath come upon me ;* عَلَى أَنْ مَسَّنِى ٱلْكِبَرُ وَعَلَا عَنْ أَنْ يَكُونَ لَهُ نَظِيرٌ *and He is exalted above having any equal ;* خَيْرٌ وَأَكْرَمُ لِى مِنْ أَنْ أَرَى مِنَنًا مَعْقُودَةً لِلِئَامِ ٱلنَّاسِ فِى عُنُقِى *(contented poverty is) better and more honourable for me than to see gifts of the base hung round my neck ;* مَعَ أَنَّ ٱلْهَدْمَ أَسْهَلُ مِنَ ٱلْبِنَاءِ *though it is easier to destroy than to build ;* ذٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ ٱللّٰهِ

D *that was because they used to disbelieve in the signs of God ;* بَعْدَ مَا أَفْنَانُ رَأْسِكَ كَٱلثَّغَامِ ٱلْمُخْلِسِ *after the waring locks of thy head have become like the gray taġām* (a plant) ; قَدْ دَفَنَهَا ٱلتُّرَابُ مِمَّا تَسْفِى ٱلرِّيحُ ٱلتُّرَابَ عَلَى هٰذِهِ ٱلْآبَارِ *the dust has stopped up these wells since the wind has swept the dust over them ;* بَعْدَ مَا قَضَى نَحْبَهُ فِى مُلْتَقَى ٱلنَّاسِ هَوْبَرُ *after (Ibn) Haubar perished on the battle-field ;* كَمَا ذٰلِكَ بِمَا عَصَوْا *that was because they disobeyed ;*

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أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا *as we sent an apostle to Pharaoh.*— A
مَا is often inserted after عَنْ, مِنْ, and بِ, without affecting their regimen [and is therefore called مَا ٱلزَّائِدَةُ]: as مِمَّا خَطِيٓـَٔاتِهِمْ أُغْرِقُوا *they were drowned because of their sins;* عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ *after a little (while) they will become repentant:* فَبِمَا رَحْمَةٍ مِنَ ٱللَّهِ لِنْتَ لَهُمْ *by the mercy of God thou hast been gentle unto them.* After كَ this use of مَا is very rare (see § 63, rem. *a*). Compare مَوْ (i.e. مָה) in Hebrew: as בְּמוֹ־שָׁלֵג (Job ix. 30, Kĕrī), בְּמוֹ־אֹפֶל B (Ps. xi. 2), לְמוֹ־חֶרֶב (Job xxvii. 14), כְּמוֹ־אָבֶן (Exod. xv. 5).

[Rem. *g.* Before أَنْ and أَنَّ the prepositions are often omitted, as لَوْ نَظَرْتَ إِلَيْهَا فَإِنَّهُ أَحْرَى أَنْ يُؤْدَمَ بَيْنَكُمَا *thou mightest have a look at her* (before marrying her), *for this affords a better chance of a good understanding between thee and her* (for أَحْرَى بِأَنْ); أَيُغْلَبُ أَحَدُكُمْ أَنْ يُصَاحِبَ ٱلنَّاسَ مَعْرُوفًا C *is any one of you unable to associate with men kindly?* (for عَلَى أَنْ, lit. *is he overpowered so as to be unable?*); لَقَدْ أَثِرْتُ أَنْ أَفْعَلَ كَذَا *I have assuredly purposed to do such a thing* (for عَلَى أَنْ): فَتَرَامَى بِهِ ٱلْأَمْرُ أَنْ صَارَ لِخَدِيجَةَ *and his affair led eventually to his becoming the property of Ḫadīǵa* (for إِلَى أَنْ): إِنَّ ٱللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا *see! God is not ashamed to use a parable* (for مِنْ أَنْ). See also § 49, *d*, rem. and § 167, rem. *b*.

On the omission of the preposition along with the suffix in D relative sentences, see § 175, *c*. D. G.]

B. THE NOUN.

1. *The Nomina Verbi, Agentis and Patientis.*

71. As we have already spoken of the idea of the *nomen verbi* or abstract verbal noun (Vol. i. § 195), of its use as ٱلْمَفْعُولُ ٱلْمُطْلَقُ or objective complement of the verb (§ 26), and of its rection, in so far

A as it possesses verbal power (§§ 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but is, on the contrary, like other nouns, indefinite, when it stands without the article. E.g. قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ ٱللَّهِ وَكُفْرٌ بِهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ ٱللَّهِ *to fight in it* (one of the sacred months) *is* (*a*) *great* (*sin*), *but to turn* (*others*) *away from the path of God, and*
B *not to believe in Him and* (*to prevent access to*) *the sacred mosque, and to turn His people out of it, is* (*a*) *greater* (*sin*) *in the sight of God* (قِتَالٌ *a fighting*, not *the fighting*, and so with صَدٌّ and كُفْرٌ); ٱلطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ* بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ *the divorce may take place twice* (and the woman be taken back after each time), *but after that ye must either retain* (*your wives*) *with kindness or dismiss* (*them*) *with benefits* (ٱلطَّلَاقُ *the divorce*, إِمْسَاكٌ *a retaining*,
C تَسْرِيحٌ *a dismissing*); لَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا *they are not able to give them* (*any*) *help* (نَصْرًا = نَصْرًا مَّا or مِنْ نَصْرٍ, whereas ٱلنَّصْرَ would mean, *they are not able to give them the help* necessary in the particular case).

72. Of the rection of the *nomina agentis* and *patientis* or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§ 30—32. They designate the person or thing, to which
D the verbal idea attaches itself as descriptive of it; e.g. ٱلْبَاعِثُ *the exciting cause, the motive;* ٱلْمَانِعُ *the hindering object, the hindrance.* Now, as both the person or thing and the verbal idea are something firm and abiding, it follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see § 8), to which it is often related in outward form (see Vol. i. § 236, with rem. *a*). The difference between them is, that

* Viz. فَإِمْسَاكٌ وَاجِبٌ or فَٱلْوَاجِبُ (هُوَ) إِمْسَاكٌ.

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the concrete verbal noun designates a person or thing, to which the A
verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as a verbum finitum, expresses the verbal idea as movable and indeed in constant motion*. The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

73. To what *point of time* this lasting and continuous state of the agent or patient, as designated by the nomen verbale concretum, is to be referred, can be deduced only from some other word in the B
sentence, which points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The nomen agentis or patientis itself does not include the idea of any fixed time. [Comp. § 30, *a*.]

(*a*) In a clause that is *not circumstantial* [comp. § 183], whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. E.g. زَيْدٌ نَاكِحٌ ٱبْنَهُ غَدًا زُبَيْدَةَ *Zèid's son is to be married to-morrow to Zubèida* C
(the reference of نَاكِحٌ to the proximate future is shown by غَدًا): أَنَا قَاتِلُهُ *I am going to kill him*; أَنَا قَاتِلُكَ *I will kill you* (ego te interficiam): هٰذَا مَقْتُولٌ *this man must be killed*: [هِيَ مَحْمُودَةٌ *she is praiseworthy*;] (in these four examples the context fixes the meaning): وَٱعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي ٱللّٰهِ وَأَنَّ ٱللّٰهَ مُخْزِي ٱلْكَافِرِينَ *and know that ye shall not escape God, and that God will put the unbelievers to shame*; ٱلَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ *who think that* D
they shall meet their Lord: قَدْ أَطْرَقَ يَنْظُرُ مَا هُمْ صَانِعُونَ *he kept*

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* The Arab grammarians ascribe to the finite verb, in general, the idea of ٱلْحُدُوثُ *the becoming new, the coming into existence of the act*; to the imperfect, in particular, that of ٱلتَّجَدُّدُ *constant renewal* or *repetition* (see § 8): to the verbal noun, that of ٱلثُّبُوتُ, or ٱلثَّبَاتُ, *fixedness, immobility*.

A *silence in order to see what they would do* (the reference of صَامِتُونَ to the future results from يَنْظُرُ).

REM. *a.* When the perfect كَانَ is prefixed to a concrete verbal noun which refers to the future, the idea of futurity is transferred to a past time; as أَمْرٌ كَانَ مَفْعُولًا *a thing which should have been done* (equivalent to أَمْرٌ كَانَ حَقِيقًا أَنْ يُفْعَلَ); مَا كَانَ كَآئِنًا لَوْ الخ *quid futurum esset si etc.* Compare the
B composition of the imperfect with كَانَ, § 9.

[REM. *b.* Verbal adjectives of the form فَعِيلٌ with a passive sense may refer also to the future, as بِسِلَاحٍ مَّا يُقْتَلَنَّ ٱلْقَتِيلُ *by one or another weapon will certainly be killed whosoever is destined to be killed;* أَنَا ٱبْنُ ٱلذَّبِيحَيْنِ *I am the son of the two intended victims.*]

(*b*) But if the concrete verbal noun stands in a *circumstantial*
C clause (حَالٌ), the state which it describes belongs to the same period of time as the verb in the leading clause. E.g. أَنْشَدَ وَهُوَ مَحْبُوسٌ بِمَكَّةَ *he recited, whilst he was in prison at Mèkka, (the following verses);* جَدَّ ٱلْمَهْدِيُّ فِي ٱلْهَرَبِ وَقَدِمَ طَرَابُلُسَ ٱلْغَرْبِ وَزِيَادَةُ ٱللّٰهِ مُتَوَقِّعٌ عَلَيْهِ *el-Mahdī fled with all speed and reached Ṭarābulus (Tripolis) in North Africa, whilst Ziyādètu'llāh was constantly on the look-out for him;* وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى ٱللّٰهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَى *and whoso turns himself wholly towards God, whilst he does good, has*
D *laid hold on the surest handle.* In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (§ 8, *c*).

74. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an *adverbial accusative*. This may happen even when the subjects are different (§ 44, *c*). E.g. فَوَلَّى ٱلثَّوْرُ هَارِبًا

A *the ox turned his back fleeing:* سَافَرَ بَارِيًا أَخُوهُ ٱلْقَوْسَ *he set off whilst his brother was shaping the bow;* خَرَجَ قَاعِدًا أَبُوهُ *he went out whilst his father was seated;* لَقِيتُ ٱلسُّلْطَانَ عِنْدَهُ بَاكِيًا *I met the sultan in his house weeping:* كُنْتُ فِى ٱلْبُسْتَانِ زَاهِرًا *I was in the garden whilst it was in bloom;* وَمَنْ يَعْصِ ٱللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا *and whoso shall rebel against God and His Apostle, and shall transgress His ordinances. He shall make him enter into fire, to abide in it for ever* (here the حَالٌ or circumstantial term, خَالِدًا فِيهَا,

B is not a حَالٌ مُقَارِنٌ, or *ḥāl* which indicates a state present at a past time, but a حَالٌ مُقَدَّرٌ, or *ḥāl* which indicates a future state [comp. § 44, *c*, rem. *a*]). The same is the case after بَقِىَ *to remain,* دَامَ *to last, continue,* لَا يَزَالُ *he will not cease,* and the like (see § 42, *a*): as لَمْ يَزَلْ قَاعِدًا *he did not cease sitting:* لَا تَزَالُ طَآئِفَةٌ مِنْ أُمَّتِى ظَاهِرِينَ عَلَى ٱلْحَقِّ إِلَى يَوْمِ ٱلْقِيٰمَةِ *a part of my people shall not cease to hold fast the truth till the day of the resurrection:*

C مَا دَامَ ٱلرُّوحُ سَاكِنًا فِى ٱلْجَسَدِ *as long as the spirit continues to dwell in the body:* فَبَقِىَ مُتَحَيِّرًا *he remained in amazement;* ذُو ٱلْعِلْمِ يَبْقَى عِزُّهُ مُتَضَاعِفًا *the reputation of the learned shall continue multiplied* (*after his death*). The Imperfect is also used after these verbs in many cases [§ 42, rem. *f*], with this difference, that the Imperfect designates the constantly repeated action, the concrete verbal noun the lasting condition of the agent; as

D مَا زَالَ يَقْتَصِرُ عَلَى ٱلسُّكُونِ فِى قَعْرِ مَغَارَتِهِ *he did not cease to restrict himself to sitting quietly at the bottom of his cave;* وَلَمْ يَزَلْ يُنْعِمُ ٱلنَّظَرَ فِيهَا *and he did not desist from investigating it carefully* (يُمْعِنُ يُنْعِمُ). Compare § 8, *e*.

Rem. The concrete verbal noun is sometimes annexed, like the imperfect (§ 9), to the verb كَانَ, to express the present preteriti

A or Greek and Latin imperfect; as كَانَ نَازِلًا *he was dwelling;* كَانَتْ مَرْكُوزَةً *they* (the spears) *were sticking in the ground* (كَانَتْ تُرْكَزُ would mean *they were stuck into the ground*).

2. *The Government of the Noun.*

The Status Constructus and the Genitive.

75. The idea of one noun is very often more closely determined
B (يَتَخَصَّصُ) or defined (يَتَعَرَّفُ) by that of another*. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the tènwīn, or of the terminations نِ and نَ (Vol. i. § 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians اَلْمُضَافُ *the annexed;* the determining noun, اَلْمُضَافُ إِلَيْهِ *that to which annexation is made* or *to which another word is annexed;* and the relation subsisting between
C them is known as اَلْإِضَافَةُ *the annexation.* European grammarians are accustomed to say that the determined or governing word is in the *status constructus.*

REM. The Arab grammarians speak of two kinds of annexation. The one is called اَلْإِضَافَةُ ٱلْحَقِيقِيَّةُ *the proper* or *real annexation*, اَلْإِضَافَةُ ٱلْمَعْنَوِيَّةُ *the pure annexation*, or اَلْإِضَافَةُ ٱلْمَحْضَةُ *the logical annexation;* the other, اَلْإِضَافَةُ غَيْرُ ٱلْحَقِيقِيَّةِ *the improper annexation*, اَلْإِضَافَةُ غَيْرُ ٱلْمَحْضَةِ *the impure annexation*, or اَلْإِضَافَةُ ٱللَّفْظِيَّةُ
D *the* (*merely*) *verbal* or *grammatical annexation.* The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of

* [The تَخْصِيصٌ consists in qualifying an indefinite noun by an adjective, or an expression equivalent to an adjective, as a preposition with a genitive, or the genitive of an undefined noun, تَعْرِيفٌ is the defining of the noun by the genitive of a defined noun.]

an indefinite *têmyīz*-accusative (see § 44, *e*); or that the participle active of a directly transitive verb, being used with the meaning of اَلْمُضَارِعُ or the Imperfect (see § 30, *a*), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power (تَعْرِيفٌ or تَخْصِيصٌ) upon the preceding governing word (see § 89). We have here to deal almost exclusively with the real annexation. A

76. By the genitive is indicated: (*a*) the person to whom [or the thing to which] the quality designated by the governing word belongs, as حِكْمَةُ ٱللّٰهِ *the wisdom of God;* [صَفَآءُ ٱلْمَاءِ *the limpidness of the water;*] (*b*) the material of the form and the form of the material, as بَيْضَةُ فِضَّةٍ *an egg of silver,* فِضَّةُ ٱلدَّرَاهِمِ *the silver of the dirhams* (in the former case the annexation is *explicative*, إِضَافَةٌ بَيَانِيَّةٌ, the original expression being بَيْضَةٌ فِضَّةٌ, i.e. بَيْضَةٌ هِيَ فِضَّةٌ, see § 94); (*c*) the cause of the effect and the effect of the cause, as خَالِقُ ٱلْأَرْضِ *the creator of the earth,* حَرُّ ٱلشَّمْسِ *the heat of the sun;* (*d*) the part of the whole (*partitive* annexation, إِضَافَةٌ تَبْعِيضِيَّةٌ) and the whole as embracing the parts (*explicative* annexation), as رَأْسُ ٱلْحِكْمَةِ *the beginning of wisdom,* كُلُّ ٱلْمَخْلُوقَاتِ *the totality of created things;* (*e*) the thing possessed by a possessor and the possessor of a thing possessed, as خَزِينَةُ ٱلسُّلْطَانِ *the treasury of the sultān,* سُلْطَانُ ٱلْبَرِّ وَٱلْبَحْرِ *the lord of the land and sea;* and (*f*) the object of the action and of the agent, as خَلْقُ ٱلسَّمَآءِ *the creation of heaven,* كَاتِبُ ٱلرِّسَالَةِ *the writer of the letter.* B C D

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either لِ (which also represents the accusative, §§ 29—34), مِنْ, or فِي. For example:

A غُلَامُ زَيْدٍ *Zèid's slave*, اَلْغُلَامُ ٱلَّذِى لِزَيْدٍ *the slave who (belongs) to Zèid*; كَأْسٌ فِضَّةٍ *a silver cup*, = كَأْسٌ مِنْ فِضَّةٍ *a cup (made) of silver* (see § 48, *f*); صَوْمُ ٱلْيَوْمِ *to-day's fast*, = اَلصَّوْمُ فِى ٱلْيَوْمِ *the fast (held) on to-day* (see § 55 *a*).

REM. The annexation is resolved by مِنْ, when the مُضَافٌ إِلَيْهِ is the genus or material of the مُضَافٌ, as ثَوْبُ خَزٍّ *a silk dress*
B [comp. § 48, *g*]; by فِى, when the مُضَافٌ إِلَيْهِ is the ظَرْفٌ (see Vol. i. § 221, rem. *a*) of the مُضَافٌ, as عَرَبُ ٱلْحِجَازِ *the Arabs of el-Ḥijāz*, مَكْرُ ٱللَّيْلِ وَٱلنَّهَارِ *plotting by night and day.*

78. The *determining* noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: رَسُولُ ٱللّٰهِ *the Apostle of God*; كَلِمَةُ إِنْ
C *the word 'in*; مَعْنَى قَتَلَ *the meaning of (the verb) katala*; تَنْكِيرُ إِنْسَانٍ *the indefiniteness of (the substantive) 'insān* (not كَلِمَةُ ٱلْإِنْ, etc., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); مَعْنَاهُ *its meaning*; هٰذَا يَوْمُ يَنْفَعُ ٱلصَّادِقِينَ صِدْقُهُمْ *this is the day (when) their truthfulness shall benefit the truthful*; إِلَى يَوْمِ يُبْعَثُونَ *till the day (when) they* (the dead) *shall be raised*; يَوْمَ تَوَلَّتِ ٱلْأَظْعَانُ
D عَنَّا *the day (that) the women (setting out on their journey) turned away from us*; زَمَنَ ٱلْحَجَّاجُ أَمِيرٌ *at the time (when) el-Ḥaǧǧāǧ was emīr*; وَقْتَ ٱسْتِتَارِهِ *at the time (when) he hid himself*, = وَقْتَ أَنِ ٱسْتَتَرَ *at the time of his hiding himself*; حِينَ يَرَوْنَ ٱلْعَذَابَ *when they shall see the punishment*; [مِنْ حِينِ يَخْرُجُ مِنْ بَيْتِهِ *from the moment he goes out from his house*]; عَصْرَ حَانَ مَشِيبٌ *at the time (when) old age is coming on*; خَوْفَ (مَخَافَةَ) أَنْ يَفْعَلَ كَذَا *for fear of his doing so-and-so*;

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حَتَّى سَقَتْهُ ٱلْمَنِيَّةُ كَأْسَ وَسُقُوا مَآءً حَمِيمًا *till death made him drink the* A
cup of "and they were given boiling water to drink" (ĕl-Ḳor'ān, xlvii. 17).—The *determined* noun, on the contrary, can be only a substantive; for the numerals and prepositions (خَمْسَةُ رِجَالٍ *five men*, بَعْدَ سَنَةٍ *after the lapse of a year*) are in reality substantives, and adjectives, standing in the position of defined nouns, have the force of substantives, as خَيْرُ ٱلْبَرِيَّةِ *the best of (God's) creatures* (see § 86), [حَسَنُ الوَجْهِ *the handsome face*, § 89, rem.], عَاجِلُ طَعْنَةٍ *a hurried* B
thrust, وَمُشَرَّفٌ ٱلْآنَ بِعَالِى ٱسْمِ ٱلصَّاحِبِ أَبِى ٱلْقَسِمِ *and honoured now by the exalted name of the Ṣāḥib Abu 'l-Ḳāsim.* [Comp. § 86, rem. *b*, § 93 at the end, and § 95, *e*.]

Rem. *a*. In the pure annexation, the article ٱلْ can never be prefixed to the مُضَافٌ; in the impure, it may (see §§ 30, *a*, and 89).

Rem. *b*. Occasionally in ancient poetry, and frequently in later prose writers, we find such phrases as سَيْفُ وَرُمْحُ زَيْدٍ *Zèid's sword and spear*, for which the correct expression would be سَيْفُ زَيْدٍ C
وَرُمْحُهُ; e.g. قَطَعَ ٱللّٰهُ يَدَ وَرِجْلَ مَنْ قَالَهَا *may God cut off the hand and foot of him who said it*; بَيْنَ ذِرَاعَىْ وَجَبْهَةِ ٱلْأَسَدِ *between the two paws and the forehead of the Lion* (the constellation Leo); إِلَّا عُلَالَةَ أَوْ بُدَاهَةَ سَابِحٍ *save the after-running or the first running of a courser*; سَقَى ٱلْأَرَضِينَ ٱلْغَيْثُ سَهْلَ وَحَزْنَهَا *may the rain water the lands, both rugged and level*, for سَهْلَهَا وَحَزْنَهَا. D

79. Not only common nouns, but also proper names, may be determined by a genitive; as رَبِيعَةُ ٱلْفَرَسِ *Rabī'a of the horse*; اَلنَّابِغَةُ ٱلذُّبْيَانِىُّ = نَابِغَةُ ذُبْيَانَ *en-Nābiġa of (the tribe of) Ḏubyān*, = حَاتِمُ طَيِّءٍ: تَغْلِبُ بْنُ وَآئِلٍ تَغْلِبُ وَآئِلٍ *Taġlib, (son) of Wā'il*, for *Ḥātim of (the tribe of) Ṭaiyi'*; عَمْرُو ٱلْكَلْبِ *'Amr of the dog* (because

A he was always accompanied by one); حِيرَةُ ٱلنُّعْمٰنِ *el-Ḥīra, (the capital of the kingdom) of en-No'mān;* طَرَابُلُس ٱلشَّأْمِ *Tripolis in Syria;* طَرَابُلُس ٱلْغَرْبِ *Tripoli in North Africa;* أَقَامَ بِبَغْدَادِ ٱلْعِرَاقِ وَشَوْقُهُ لِأَهْلِ دِمَشْقِ ٱلشَّأْمِ شَوْقٌ مُبَرِّحُ *he dwelt in Baġdād of (in) el-'Irāḳ, but his yearning for the people of Damascus of (in) Syria was a painful yearning;* عَلَا زَيْدَنَا يَوْمَ ٱلنَّقَا رَأْسَ زَيْدِكُمْ بِأَبْيَضَ مَاضِى ٱلشَّفْرَتَيْنِ يَمَانِى *our Zèid, on the day (at the battle) of en-Naḳā*
B (or *the sand hill*), *smote the head of your Zèid with a bright (sword) of el-Yèmèn, the edges of which bit deep;* فَغَادَرُوا مَسْعُودَهُمْ مُتَجَدِّلًا *and they left their Mas'ūd thrown down upon the ground.*

80. It often happens, too, that a noun is qualified by the genitive of another noun, when in other languages an adjective would be employed; as رَجُلُ سَوْءٍ *a bad man;* حِمَارُ وَحْشٍ *a wild ass;* ثَوْبُ صِدْقٍ *a piece of cloth of good quality,* مُبَوَّأُ صِدْقٍ *a good place of abode,*
C صَاحِبُ صِدْقٍ *a good comrade;* إِخْوَانُ ٱلصَّفَا *the pure* or *sincere brethren* (or *brotherhood*). This is particularly the case in specifying the material of which a thing is made; as بَيْضَةُ فِضَّةٍ *ovum argenteum, a silver egg;* ثَوْبُ حَرِيرٍ *vestis serica, a silk dress* (see §§ 76, 77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as زَيْدُ ٱلضَّلَالِ *the erring (apostate) Zèid,* = زَيْدُ ذُو ٱلضَّلَالِ; سَعْدُ ٱلْخَيْرِ *the good*
D *Sa'd,* = سَعْدُ ذُو ٱلْخَيْرِ, to which would be opposed سَعْدُ ٱلسَّوْءِ, or سَعْدُ ٱلشَّرِّ, *the wicked Sa'd,* = سَعْدُ ذُو ٱلسَّوْءِ or ذُو ٱلشَّرِّ.

[REM. This sort of annexation is called إِضَافَةُ ٱلْعَيْنِ إِلَى ٱلْمَعْنَى i.e. the annexation of the concrete to the abstract noun.]

81. The Arabs also use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, etc.,

in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives, when actually in apposition to a substantive, are placed after it, like real adjectives. They are principally the following: A

ذُو *the* (*man*) *of* such and such a thing, its *owner* or *possessor* (Vol. i. § 340, rem. *c*); صَاحِبٌ *companion, possessor;* أَهْلٌ *family, people;* أَبٌ *father*, and أُمٌّ *mother*, i.e. originator, cause, origin, or principle of a thing; اِبْنٌ *son*, and اِبْنَةٌ or بِنْتٌ *daughter*, i.e. originating from, B caused by, dependent upon or related to something; أَخٌ *brother*, i.e. connected with or related to something. The nouns ذُو, صَاحِبٌ, and أَهْلٌ, are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: ذُو ٱلْخَيْرِ *the good*, ذُو ٱلْعِلْمِ *the learned*, أَرْضٌ ذَاتُ شَوْكٍ *a piece of land covered with thorns*, أُولُو ٱلْأَلْبَابِ *intelligent persons*, C ذُو مَالٍ *wealthy*, ذُو رَحِمٍ *a relation*, ذُو فَضْلٍ *gracious*, ذَوُو ٱلْأَرْحَامِ, or أُولُو ٱلْأَرْحَامِ *relations;* صَاحِبُ ٱلطَّبْعِ ٱلْمُسْتَقِيمِ *one with good natural parts*, صَاحِبُ ٱلْخَطِيَّةِ *the person who has committed a fault*, صَاحِبُ خَبَرٍ *a scout, spy*, or *mouchard*, صَاحِبُ عِلْمٍ *a man of learning*, أَصْحَابُ ٱلْجَنَّةِ وَٱلنَّارِ *the inmates of Paradise and Hell;* أَهْلُ ٱلسُّنَّةِ *those who conform to the practices* [*and sayings*] *of Muḥammad*, أَهْلُ ٱلْأَهْوَآءِ *persons of erroneous opinions, heretics*, أَهْلُ ٱلْعِلْمِ D *the learned*, أَهْلُ ٱللُّغَةِ *lexicographers;* أَبُو ٱلْأَضْيَافِ *a hospitable man*, أَبُو ٱلْحُصَيْنِ *the father* (*supporter*) *of life*, i.e. *the rain*, أَبُو ٱلْحَيَاةِ *the father* (*constructor*) *of the little fortress*, i.e. *the fox;* أُمُّ ٱلْخَبَآئِثِ *the mother* (*cause*) *of disgraceful acts*, i.e. *wine*, أُمُّ ٱلطَّرِيقِ *the main road;* [بَنَاتُ ٱلطَّرِيقِ *the branches of the road;*] اِبْنُ ٱلسَّبِيلِ *the son of the way*, i.e. *the traveller*, اِبْنُ حَرْبٍ *a warrior*, اِبْنُ آوَى *the son of*

A *howling*, i.e. *the jackal;* بِنْتُ ٱلْجَبَلِ *the daughter of the mountain*, i.e. *the echo;* أَخُو ٱلْغِنَى, أَخُو ٱلْجَهْدِ, أَخُو ٱلْعِلْمِ, *the good, the laborious, the wealthy, the learned,* أَخُو تَمِيمٍ *a brother of Tèmīm, one of the tribe of Tèmīm;* [أَخُو ٱلْخَمْرِ *the brother of wine*, i.e. *a man drunk with wine.* Connected herewith is the use of اِبْنٌ, اِبْنَةٌ (بِنْتٌ) to indicate the age of a person, as هُوَ ٱبْنُ ثَمَانِينَ سَنَةً *he is eighty*
B *years old* (lit. *he is the son of eighty years*). A poet (*Ḥamāsa*, p. 6) employs أَخٌ in the same manner: أَخُو خَمْسِينَ *fifty years old*].

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. Such are:—

C (*a*) كُلٌّ (Heb. כֹּל, Syr. ܟܠ, ܟܠܐ, Æth. ኩሉ *kwĕll*) *the totality, the whole* (lit. *what is rolled and gathered together;* compare גלל *to roll*, إِكْلِيلٌ, *a crown*, כלל *to make complete* or *perfect*, כְּלִיל *perfect, the whole*). If the leading substantive is definite, and signifies something single and indivisible, كُلٌّ means *whole*, as كُلُّ ٱلْبَيْتِ *the whole house*, كُلُّ ٱلْيَوْمِ *the whole day;* if it is definite, but a plural or a collective, كُلٌّ means *all*, as كُلُّ ٱلْحَيَوَانَاتِ *all the*
D *animals*, كُلُّ ٱلنَّاسِ *all mankind;* if it is indefinite, كُلٌّ means *each, every*, as مَا كُلُّ سَوْدَاءَ تَمْرَةً وَبَيْضَاءَ شَحْمَةً *not everything which is black is a date, and (not everything which is) white a bit of fat;* أَكُلَّ ٱمْرِءٍ تَحْسِبِينَ ٱمْرَءًا وَنَارٍ تَوَقَّدُ بِٱللَّيْلِ نَارَا *dost thou consider every man a (true) man, and (every) fire that blazes at night a (true) fire* (really deserving of the name)? كُلَّ كَيْدٍ *every stratagem*, كُلَّ يَوْمٍ *every day*, (أَحَدٍ) كُلَّ وَاحِدٍ *each single one*, كُلَّ مَنْ *every one who* (in

which case the annexation is explicative, إِضَافَةُ ٱلتَّفْسِيرِ وَٱلْبَيَانِ, *each, viz. stratagem*, etc.)*.—Frequently, however, the definite primary substantive is put first, and كُلٌّ is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as it were, repeated in the suffix; as ٱلْبَيْتُ كُلُّهُ *the whole house*, ٱلْأَرْضُ كُلُّهَا *the whole earth*, ٱلنَّاسُ كُلُّهُمْ *all mankind*. Instead of this construction, we sometimes find ٱلْكُلُّ, τὸ πᾶν, and even كُلٌّ, which is definite, notwithstanding the tènwīn, and stands, according to circumstances, for كُلُّنَا, كُلُّكُمْ, etc.; as وَقَدْ تَجَمَّعَتِ ٱلضَّعَالِيكُ وَٱلْأَرَامِلُ وَٱلْأَيْتَامُ وَٱلْكُلُّ قَدْ أَتَوْا لِيَسْقُوا جِمَالَهُمْ وَٱلْأَغْنَامَ وَبَقُوا ٱلْكُلُّ عِنْدَ ٱلْمَاءِ قِيَامًا *and the poor and widows and orphans had assembled, and had all come to water their camels and flocks, and they all remained standing near the water* (كُلُّهُمْ = ٱلْكُلُّ): وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ وَأَصْحَابُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ ٱلرُّسُلَ *and 'Ad, and Pharaoh, and the brethren of Lot, and the inhabitants of the grove, and the people of Tubba', all accused the apostles of imposture* (كُلُّهُمْ = كُلٌّ or مِنْهُمْ كُلُّ وَاحِدٍ): وَكُلًّا وَهَبْنَا لَهُ إِسْحٰقَ وَيَعْقُوبَ جَعَلْنَا نَبِيًّا *we gave him* (Abraham) *Isaac and Jacob, and each of them we made a prophet* (كُلًّا = كُلَّ وَاحِدٍ مِنْهُمَا or مِنْهُمْ): كُلٌّ يَمُوتُ *all must die*, i.e. كُلُّ أَحَدٍ مِنَ ٱلنَّاسِ: فَكُلٌّ أَجَابَ وَبَايَعَ *and they all*

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* [In poetry كُلٌّ, followed by an indefinite noun in the genitive singular, is often used, like the German word *lauter*, to denote a number of objects *all of which* possess this or that quality, e.g. وَلَا ٱلذُّخْرَ إِلَّا كُلَّ جَرْدَاءَ صِلْدِمٍ *and* (*he cared for*) *no treasure save only mares, all of them short-haired and hard-hoofed*; مَعِي كُلُّ فَضْفَاضِ ٱلْقَمِيصِ *with me were comrades, each of them clad in a loose-fitting tunic*, in German, *es begleiteten mich lauter Freunde mit weiten Kleidern.*]

A *assented and swore allegiance;* [إِنْ كُلُّ إِلَّا كَذَّبَ ٱلرُّسُلَ *there was not any one but accused the apostles of lying*].

REM. This last remark applies also to غَدٌ *to-morrow*, = غَدُ ٱلْيَوْمِ and غَدُ ذٰلِكَ ٱلْيَوْمِ, and to قَابِلٌ *next year*, = قَابِلُ هٰذَا ٱلْعَامِ and قَابِلُ ذٰلِكَ ٱلْعَامِ; as أَرْسِلْهُ مَعَنَا غَدًا *send him with us to-morrow;* إِذَا مَا حَوَيْتَ جَنَى نَخْلَةٍ فَلَا تُقْرِبَنَّهَا إِلَى قَابِلِ *when thou gettest*
B *the plucking of a palm-tree, do not put it off till next year.*

(*b*) With the use of كُلٌّ coincides in most points that of جَمِيعٌ *the totality, the whole* (lit. *what is collected*, from جَمَعَ, connected with جَمَّ); as ٱلنَّاسُ جَمِيعُهُمْ, or جَمِيعُ ٱلنَّاسِ, *all mankind* (but also ٱلْمَدِينَةُ جَمِيعُهَا, ٱلنَّاسُ جَمِيعًا, whereas ٱلنَّاسُ كُلًّا is inadmissible); *the whole city;* فَلَمَّا وَلِيَ ٱلْمُلْكَ قَتَلَ ٱلْجَمِيعَ *and after he obtained*
C *the sovereignty, he put them all to death* (ٱلْجَمِيعَ, τὸ ὅλον, equivalent in this case to جَمِيعَهُمْ); فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ *and lo, they shall be assembled before us all together.*

REM. Similar is the use of عَامَّةٌ *the great mass* or *bulk, the greatest part,* [*the whole*] (properly the fem. participle of عَمَّ *to comprise* or *comprehend*); as يَجْرِي فِي سِكَكِهِمْ وَعَامَّةِ دُورِهِمْ وَحَمَّامَاتِهِمْ *it* (the water) *runs in their streets and the greatest part*
D *of their houses and baths;* وَعَامَّةُ أَبْنِيَتِهَا حِجَارَةٌ *and the greatest part of its buildings are* (*of*) *stone;* ٱلْجَيْشُ عَامَّتُهُ *the great bulk of the army,* [*the whole army*]; قَرَأَ ٱلْعَامَّةُ عَلَى ٱلْفِعْلِ ٱلْمَجْهُولِ فِيهِمَا *most* (*readers of the Ḳor'ān*) *read according to the passive voice in both* (*words*); جَاءَ ٱلْقَوْمُ عَامَّةً *the people came in a body.*—The word سَائِرٌ *the rest, the remainder* (properly the participle of سَئِرَ *to be over, to be left*, Heb. שָׁאַר), is incorrectly used by later [even elegant] writers in the sense of *all;* as قَدِمَ سَائِرُ ٱلْحَاجِّ *all the pilgrims*

have arrived; اُسْتُوفِيَ سَائِرُ ٱلْخَرَاجِ *the whole of the property-tax has been collected**. A

(*c*) بَعْضٌ *a part, a portion,* is used with the genitive of a plural or a collective to signify *some one* or *more, a certain one, some one, one;* as خَاطَبَ بَعْضُ ٱلتَّلَامِيذِ مُحَمَّدَ بْنَ ٱلْحَسَنِ *one of his pupils addressed Muḥammad the son of ʾl-Ḥasan:* فِي بَعْضِ ٱلْمَغَايِرِ *in a certain cave;* فِي بَعْضِ ٱلْأَيَّامِ *one day;* أَنْشَدَ لِبَعْضِهِمْ *he recited (the following verses) composed by one of them (one of the poets, by a certain poet);* وَٱحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ ٱللّٰهُ إِلَيْكَ *and beware of them, lest they lead thee astray from part of what* (from any of the precepts which) *God has sent down* (revealed) *unto thee.*—If بَعْضٌ B be repeated as a correlative, no pronominal suffix is added to it in the second place; as بَعْضُ ٱلشَّرِّ أَهْوَنُ مِنْ بَعْضٍ *some evils are easier to be borne than others;* وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا *even though the one of them should aid the other;* إِنْ يَعِدُ ٱلظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا C غُرُورًا *the wicked make to one another only vain* (or *deceitful*) *promises;* ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ *darknesses one upon another (darkness upon darkness).* In modern Arabic the second بَعْضٌ is often omitted.—Lastly, ٱلْبَعْضُ [and even بَعْضٌ without the article] is sometimes used instead of بَعْضُ with the genitive; as إِذَا قَامَ بِهِ ٱلْبَعْضُ فِي بَلْدَةٍ سَقَطَ عَنِ ٱلْبَاقِينَ *when some (people) in a town observe it, it is not required of* (lit. *it falls off from*) *the rest:* وَقَدْ خَالَفَهُمُ ٱلْبَعْضُ D

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* [To the same class belong also جِدٌّ and حَقٌّ in expressions like مَا أَنَا جِدُّ عَالِمٍ : لَئِيمٌ جِدًّا = لَئِيمٌ جِدُّ *I am not very learned* = عَالِمٌ جِدًّا : أَمِينٌ حَقًّا = أَمِينٌ حَقُّ *most trustful* = يَوْمٌ حَقُّ ذَائِبٌ : ذَائِبٌ حَقًّا *an intensely hot day*. Comp. § 137, rem. *b* and the Gloss. to Ṭabarī s. v. حقّ. D.G.]

A فِى ذٰلِكَ *some opposed them in this matter;* [أَخَذْتُ بَعْضًا وَتَرَكْتُ بَعْضًا *I took a part (of it) and left a part*].

(*d*) غَيْرٌ *alteration, difference*, as a concrete, *something different*, is used with a following genitive to designate one or more objects *other* than, *differing* from, or the *opposite* of, the object or objects expressed by the genitive. In the last case it corresponds to our negative prefix *un* or *in;* in the others it may be rendered by *another*,
B *other, et cætera*, and the like. For example: اَلْمُلُوكُ وَغَيْرُهُمْ *kings and others;* اَلشَّجَاعَةُ وَٱلْقُوَّةُ وَٱلشَّفَقَةُ وَغَيْرُهَا *bravery, strength, clemency, and other qualities;* جَآءَ ٱلْوُزَرَآءُ وَٱلْقُضَاةُ وَغَيْرُهُمْ *there came the vizirs, judges, etc.;* [وَغَيْرُ ذٰلِكَ *et cætera;*] أَفَغَيْرَ دِينِ ٱللّٰهِ تَبْغُونَ *do you then seek another religion than that of God?* مَنْ إِلٰهٌ غَيْرُ ٱللّٰهِ يَأْتِيكُمْ بِهِ *what god is there but God, who would bring it (back) to you?* غَيْرُ مَخْلُوقٍ *uncreated;* غَيْرُ ٱلْمَخْلُوقِ *the uncreated;* غَيْرُ مُمْكِنٍ *impossible;* غَيْرُ
C ٱلْعَرَبِ *not Arabs;* وَجْهُهُ إِلَى غَيْرِ مِصْرَ *his face was not turned towards Egypt;* فَنَزَلَ عَلَى غَيْرِ مَآءٍ *and he halted away from water*, or *without access to water*.—اَلْغَيْرُ is very rarely used instead of غَيْرٌ with the genitive; as تُصَافِحُهَا أَكُفُّ ٱلْغَيْرِ *the hands of others clasp them* (=غَيْرِهِمْ).—When in the accusative, غَيْرَ, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except, but;* e.g. قَامَ ٱلْقَوْمُ غَيْرَ أَبِى بَكْرٍ *the people*
D *stood up, except Abū Bèkr;* لَا تُرَى غَيْرَ جَاهِلٍ *thou wilt never seem* (or *be thought*) *but a fool**.—On بِغَيْرِ and مِنْ غَيْرِ, *without*, see § 56, rem. *c*. The expressions لَا غَيْرُ and لَيْسَ غَيْرُ are used in the sense of *not otherwise, nothing more* [Vol. i. § 363]; as اَلْمُسْتَعْمَلُ ظَرْفًا لَا غَيْرُ *that which is used as an accusative of time, not otherwise;* بِٱلرَّفْعِ لَا غَيْرُ

* [On غَيْرَ أَن إِلَّا أَن comp. the footnote to Vol. i. § 367.]

in the nominative, not otherwise; عِنْدِى دِرْهَمٌ لَيْسَ غَيْرُ *I have a* A
dirham about me, nothing more; i.e. لَيْسَ غَيْرُ ذٰلِكَ, لَا غَيْرُ ذٰلِكَ.

Rem. *a.* When the sense demands a repetition of غَيْر, the particle لَا is used instead, likewise followed by the genitive; as بِغَيْرِ عِلْمٍ وَلَا هُدًى مِنْ غَيْرِ أَبٍ وَلَا أُمٍّ *without father and mother;* وَلَا كِتَابٍ مُنِيرٍ *without either knowledge or guidance or a book to give them light;* أَعْرِفُهُ غَيْرَ حَسُودٍ وَلَا ظَلُومٍ *I know him to be neither* B
envious nor tyrannical; صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّالِّينَ *the path of those to whom Thou art gracious, with whom Thou art not angry, and who go not astray.*

Rem. *b.* Instead of غَيْرٌ in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find لَا with the corresponding case of the adjective; as بَقَرَةٌ لَا ذَلُولٌ *an unbroken heifer,* = غَيْرُ ذَلُولٍ. C

(*e*) سِوًى (rarely سُوًى and سِوَآءٌ), *another* (*besides So-and-so*), likewise runs through all the cases; as وَسِوَاكَ مَانِعُ فَضْلَهُ ٱلْمُحْتَاجِ *whilst others than thou withhold their benefits from the needy* (see § 30, *b*, rem. *b*): فَسِوَاكَ بَائِعُهَا وَأَنْتَ ٱلْمُشْتَرِى *then another than thou is the seller and thou art the buyer;* وَٱكْفِنِى بِفَضْلِكَ عَنْ سِوَاكَ *and suffice me with Thy bounty, so that I may have no need of any* D
other but Thee; دَعَوْتُ رَبِّى أَن لَّا يُسَلِّطَ عَلَى أُمَّتِى عَدُوًّا مِنْ سِوَى أَنْفُسِهَا *I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race than themselves:* وَلَا يَنْطِقُ ٱلْفَحْشَآءَ مَنْ كَانَ مِنْهُمْ إِذَا جَلَسُوا مِنَّا وَلَا مِنْ سَوَآئِنَا *and no one of them speaks a foul word, either when they sit with us or with others than us;* وَإِنَّ سِوَاكَ مَنْ يُؤَمِّلُهُ يَشْقَى *and he who places hope in any other than thee is wretched.*—When in the accusative, it must

A often be translated by *besides* (compare غَيْرَ in *d*); as سِوَى ٱلْعِلْمِ *besides science;* سِوَى كَوْنِهِ رَوْنَقَ ٱلْمَجْلِسِ *besides its* [or *his*] *being an ornament in society.*

(*f*) مِثْلٌ, plur. أَمْثَالٌ, *likeness,* as an adjective, *like,* also runs through all the cases; as ذٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبٰوا *this because they say, Selling is merely like usury;* إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا
B *ye are nothing but men like us;* لَهَا أَجْنِحَةٌ مِثْلُ ٱلْخُفَّاشِ *they have wings like* (*those of*) *bats;* عَلَى ٱلتَّمْرَةِ مِثْلُهَا زُبْدًا *on each date the like of it in butter* (a piece of butter of the same size); لَيْسَ كَمِثْلِهِ شَيْءٌ *there is nothing like unto Him;* لَئِنِ ٱجْتَمَعَتِ ٱلْإِنْسُ وَٱلْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هٰذَا ٱلْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ *if mankind and the ǵinn united to produce the like of this Ḳor'ān, they could not produce the like of it;* كَذٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ *similarly, those who have no*
C *knowledge say the like of their saying* (of what they say); لَوْ أَنْفَقَ أَحَدُكُمْ كُلَّ يَوْمٍ مِثْلَ أُحُدٍ ذَهَبًا *if one of you spent every day the like of* (*the hill of*) *'Oḥod in gold* (a quantity of gold as large as the hill of 'Oḥod); لَوْ كَانَ ٱلسِّبَاعُ مُصَوِّرِينَ مِثْلَ بَنِي آدَمَ *if the wild beasts were painters like men;* [مَرَّ مِثْلَ ٱلْبَرْقِ *he passed like the lightning*]; لِي مِثْلَا مَا لَكَ *I have twice as much as thou;* يَرَوْنَهُمْ مِثْلَيْهِمْ *they thought them twice as many as themselves;* وَبِهَا قُرُودٌ بِيضٌ كَأَمْثَالِ
D ٱلْكِبَاشِ ٱلْكِبَارِ *and in it are white apes, like* (as big as) *large rams;* أَمَرَ أَنْ يُعْطَى عَشَرَةَ أَمْثَالِ مَا سَأَلَ *he ordered that he should be given ten times as much as he asked;* [ٱلْمِثْلُ is used instead of مِثْلُ with the genitive in expressions like ثَمَنُ ٱلْمِثْلِ *the price paid for a similar thing* (مِثْلِهِ), مَهْرُ ٱلْمِثْلِ *the dowry given to a lady of her rank* (=مِثْلِهَا)].

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Rem. *a.* Exactly like مِثْلٌ, but formally undeveloped, is كَ *the like of.* See § 63. A

Rem. *b.* Similar is the use of شِبْهٌ, [or شَبِيهٌ,] *likeness, the like,* قَدْرٌ, or مِقْدَارٌ, *measure, size, quantity, worth,* and زُهَآءٌ *computation (by conjecture),* which last may usually be translated by *about;* as وَنَحَتَ ٱلْأَوَّلُونَ فِى ٱلْجَبَلِ شِبْهَ دَرَجٍ يُصْعَدُ عَلَيْهِ *and the ancients have cut out in the mountain (something) like steps* (or *a stair*), *by which one can ascend;* [هِىَ فِى شَبِيهِ ٱلْجَزِيرَةِ *it (the town) lies in a* B *sort of peninsula;* هُوَ شَبِيهُ شَجَرِ ٱلْأُتْرُجّ *it (this tree) has the likeness of a lemon-tree;* also construed with ب as فَخَرَّجَ مِنْهُ كِتَابَ ٱلطَّهَارَةِ فِى شَبِيهٍ بِأَلْفٍ وَخَمْسِ مِائَةِ وَرَقَةٍ *and he edited from this work the Book of Purification in (a volume) of about* 1500 *leaves*]: صَنَمٌ قَدْرُ ٱلرَّجُلِ ٱلْمُعْتَدِلِ ٱلْخِلْقَةِ *a statue the size of* (as tall as) *a well-proportioned man;* طَوَاوِيسُ رُقْطٌ وَخُضْرٌ قَدْرُ ٱلنَّعَامِ ٱلْكِبَارِ *peacocks, speckled and green, as big as large ostriches;* [هُمْ قَدْرُ مِائَةٍ C *they are as many as a hundred*]: تَحْتَ ٱلرُّمَّانَةِ عُنُقٌ مِقْدَارُ سِتَّةِ أَصَابِعَ *under the knob is a neck* (or *shaft*) *measuring six fingers;* هُوَ مَآءٌ كَثِيرٌ قَدْرُ مَا يُدِيرُ رَحًى *it is a large body of water, as much as would turn a mill;* بِأَرْضِ ٱلْهِنْدِ بُحَيْرَةٌ مِقْدَارُ عَشَرَةِ فَرَاسِخَ فِى مِثْلِهَا *in the country of India is a lake, measuring ten parasangs* (in length) *by the same* (in breadth); يَجْتَمِعُ مَآؤُهَا فِى غَدِيرٍ مِقْدَارِ غَلْوَةِ سَهْمٍ فِى غَلْوَةِ سَهْمٍ *its water collects in a pond, measuring a* D *bowshot by a bowshot;* رَأَى فِى ٱلْمَآءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ *he saw in the water a fish, measuring a cubit* (in length); ٱجْتَمَعَ لَهُ فِى أَيَّامِ ٱلْمَأْمُونِ مِنْهُمْ زُهَآءُ ثَلٰثَةِ آلَافِ غُلَامٍ *there were collected of them by him, in the days of el-Ma'mūn, about* 3000 *slaves;* لَعَلَّهُ يَكُونُ عَلَى ٱلْمَيِّتِ مِنْهَا زُهَآءُ أَلْفِ ذِرَاعٍ *perhaps there may be on each corpse about* 1000 *ells of it;* إِلَى زُهَآءِ نِصْفِهَا *to about the half of it;*

A يَكُونُ طُولُ ٱلصَّنَمِ زُهَآءَ ثَلٰثِينَ ذِرَاعًا *the length* (height) *of the image is about thirty cubits.* This last word is sometimes construed with مِنْ, as نَحْنُ زُهَآءٍ مِنْ خَمْسِ مِائَةِ رَجُلٍ *we were about* 500 *men in number.*

(*g*) نَحْوٌ properly signifies *direction, quarter,* and is used in the accusative as a preposition (see § 65). But more usually نَحْوٌ is employed, in all its cases, as a substantive or adjective, to signify *such as, like;* as رَجُلٌ نَحْوُ زَيْدٍ *a man like Zèid;* وَكَذٰلِكَ فِى سَآئِرِ

B ٱلْأَخْلَاقِ نَحْوِ ٱلْجُودِ وَٱلْبُخْلِ *and similarly in regard to the other moral qualities, such as liberality and niggardliness;* كَٱلصَّلٰوةِ وَٱلصَّوْمِ *as prayer, fasting, and the like;* تَكَلَّمَ نَحْوَ زَيْدٍ (i.e. تَكَلَّمَ تَكَلُّمًا نَحْوَ تَكَلُّمِ زَيْدٍ) *he spoke like Zèid.* As a substantive it also means *about,* in which case it may be followed (like زُهَآءٍ in *f*, rem. *b*) by مِنْ; as وَٱلشَّمْعُ نَحْوٌ مِنْ مِائَةِ شَمْعَةٍ *and the wax-candles were*

C *about a hundred;* لَمْ يُفْلِتْ مِنْ أَهْلِهَا إِلَّا نَحْوُ ثَلٰثِينَ رَجُلًا *there escaped of its inhabitants only about thirty men;* كَانَ فِى نَحْوِ أَرْبَعَةِ ءَالَافٍ *he was at the head of about* 4000*;* عَلَى نَحْوِ سِتِّ مَرَاحِلَ *at* (*a distance of*) *about six marches;* بِهَا حَيَّاتٌ صِغَارٌ نَحْوُ ٱلشِّبْرِ *in it are small snakes, about a span* (*long*)*;* صَادَ سَمَكَةً نَحْوَ ٱلشِّبْرِ *he caught a fish about a span* (*long*)*;* هِىَ فِى ٱلْكِبَرِ نَحْوٌ مِنْ فَيْدَ *it*

D *is about the size of Fèid;* وَهُمْ نَحْوٌ مِنْ أَرْبَعِ مِائَةِ رَجُلٍ *and they were about* 400 *men* (*in number*)*;* رَوَى نَحْوًا مِمَّا ذَكَرْنَا *he handed down nearly the same* (*story*) *as we have mentioned;* أَعْطَى عُبَيْدُ ٱللّٰهِ ٱلْحُرَّ نَحْوًا مِنْ خَمْسِينَ أَلْفَ دِرْهَمٍ *'Obèidu'llāh gave el-Ḥārit about* 50,000 *dirhams.*

83. كِلَا, fem. كِلْتَا, *both, a pair* (compare Heb. כִּלְאַיִם *two things of different kinds,* Æth. ክልኤ: fem. ክልኤቱ: *two*),

A is always construed with the genitive dual of a definite noun or pronoun, or, it may be, with the gen. sing. or plur. of a pronoun, when it is to be taken in the sense of the dual; as كِلَا ٱلرَّجُلَيْنِ *both the men;* كِلْتَا ٱلْجَنَّتَيْنِ *both the gardens;* أَحَدُهُمَا أَوْ كِلَاهُمَا *one of the two or both of them;* وَيَعْلَمُ أَنْ سَيَلْقَاهُ كِلَانَا *and He knows that both of us will meet Him* (at the judgment); إِنَّ لِلْخَيْرِ وَلِلشَّرِّ مَدًى وَكِلَا ذٰلِكَ وَجْهٌ وَقَبْلُ *both good and evil have their limit, and both are plain and clear* (قَبْلُ in rhyme for قَبَلٌ).

B This word is not inflected except when it is connected with a pronominal suffix; as رَأَيْتُ كِلَا أَخَوَيْكَ *I have seen thy two brothers* (not كِلَىْ); مَرَرْتُ بِكِلْتَا أُخْتَيْكَ *I passed by thy two sisters* (not بِكِلْتَىْ); but إِنَّ ٱلْمُعَلِّمَ وَٱلطَّبِيبَ كِلَيْهِمَا مَرَرْتُ *the teacher and the physician, both of them;* مَرَرْتُ بِزَيْنَبَ وَفَاطِمَةَ كِلْتَيْهِمَا *I passed by Zèinèb and Fāṭima, both of them.*

C Although dual in form, it takes the predicate in the singular; as [كِلَاهُمَا مُحِبٌّ لِصَاحِبِهِ *each of them loves his friend,* i.e. *they love one another*]: كِلَانَا غَنِيٌّ عَنْ أَخِيهِ حَيٰوتَهُ *each of us can dispense with his brother, all his life long;* كِلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ *when either of us obtains anything, he lets it slip:* كِلَا أَخَوَيْنَا كَانَ فَرْعًا دِعَامَةً *each of our two brothers was an eminent man, a support of his people;* [كِلْتَا كِلَاكُمَا لَمْ يُصِبْ *neither of you has hit the right thing*];

D كِلْتَا ٱلْجَنَّتَيْنِ آتَتْ أُكُلَهَا *each of the gardens produced its fruit;* هٰهُنَا رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ *here are two men, both of whom are hateful to you.*—In poetry it is sometimes joined to two singular genitives, as كِلَا أَخِى وَخَلِيلِى وَاجِدِى عَضُدًا فِى ٱلنَّائِبَاتِ *my brother and my friend both find me a help in misfortunes;* but in prose we cannot say كِلَا زَيْدٍ وَعَمْرٍو *both Zèid and 'Amr,* instead of زَيْدٌ وَعَمْرٌو كِلَاهُمَا مِنْ زَيْدٍ وَعَمْرٍو or كِلَاهُمَا.

A REM. *a.* When كِلَانِ necessarily denotes *both together*, not *each of the two separately*, it naturally takes the predicate in the dual, as وَكِلَاهُمَا يَعُمَّانِ كُلَّ ضَارٍّ وَنَافِعٍ *and these two together comprise everything hurtful and useful;* كِلَاهُمَا حِينَ جَدَّ ٱلسَّيْرُ بَيْنَهُمَا قَدْ أَقْلَعَا *both of them, when setting out became earnest between them* (when they had to set out), *started;* or even in the plural, as كِلَانَا فَعَلْنَا ذٰلِكَ *we two have done this together.*

B REM. *b.* كِلَا and كِلْتَا are sometimes written كِلَى and كِلْتَى, and in poetry the shorter form كِلْتَ very rarely occurs.

84. رُبَّ *many a . . . .*, Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause (with the verb in the perfect) standing in place of such an adjective; as رُبَّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ رُبَّ رَجُلٍ *many a noble man have I met;*

C رُبَّ رِفْدٍ هَرَقْتُهُ ذٰلِكَ رَأَيْتُهُ جَاهِلًا *many a man have I thought foolish:* رُبَّ وَرْقَاءَ هَتُوفٍ ٱلْيَوْمَ *many a drinking-cup did I empty on that day;* بِٱلضُّحَى ذَاتِ شَجْوٍ صَدَحَتْ فِي فَنَنِ *many a cooing dove, sorrow-stricken, cries in the morning on a branch.*—Sometimes the pronominal suffix هُ* is appended to رُبَّ, and the indefinite substantive put in the accusative, as a تَمْيِيزٌ (§ 44, *e*), or by the verb أَعْنِي, *I mean,*

D understood; as وَرُبَّهُ عَطِبًا أَنْقَذْتَ مِنْ عَطَبِهْ *and many a perishing (man) hast thou saved from destruction* (عَطَبِهْ in rhyme for عَطَبِهِ). When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as رُبَّهُ ٱمْرَأَةً,

* [Called in this case ٱلضَّمِيرُ ٱلْمَجْهُولُ, because the noun to which it relates has not previously been mentioned. Comp. Fleischer, *Kl. Schr.* i. 419.]

A رُبَّهُنَّ نِسَآءً رُبَّهُمْ رِجَالًا *many men; many women.* or رُبَّهَا ٱمْرَأَةً, *many a woman:*

Rem. *a.* Other forms of this word are: رُبَّتْ, رُبَّتَ, رُبَّ, رُبْ, رُبَ, رُبُّ, رُبُتْ, رُبَتْ, of which the most common are رُبَّ and رُبَّتَ; as أُمَيْمَ هَلْ أَفَارَقْتُ يَوْمَ حُشَاشَ غَيْرِ ضَعِيفِ تَدْرِينَ أَنْ رُبَ صَاحِبٍ *'Umèima, dost thou know that I parted on the day* (i.e. *at the battle*) *of Ḥośāś from many a sturdy friend* (ضَعِيفِ in rhyme for ضَعِيفٍ); B رُبْ خُطْبَةٍ مُسْحَنْفِرَهْ *many a long oration* (in rhyme for مُسْحَنْفِرَةٍ).—The addition of مَا ٱلْكَافَّةُ (see § 36, rem. *d*) usually hinders the regimen of رُبَّ, as رُبَّمَا ٱلْجَامِلُ ٱلْمُؤَبَّلُ فِيهِمْ *many a large and thriving herd of camels is* (*to be found*) *among them;* but it is sometimes added without producing any effect ([مَا ٱلزَّائِدَةُ]: see § 70, rem. *f*), as رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلِ *many a stroke with a polished sword;* C رُبَّتَمَا غَارَةٍ *many a raid* (see rem. *c*).

Rem. *b.* From رُبَّ and مَا is formed the adverb رُبَّمَا *many a time, sometimes, perhaps,* which may be prefixed to either a nominal [in which case مَا is [مَا ٱلْكَافَّةُ] or a verbal clause [in which case مَا is [مَا ٱلْمَصْدَرِيَّةُ]: as رُبَّمَا زَيْدٌ فِى ٱلدَّارِ *perhaps Zèid is in the house;* رُبَّمَا جَآءَنِى زَيْدٌ *many a time has Zèid come to me:* رُبَّمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ *often will those who have not believed,* D *wish that they had been Muslims;* رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ ٱلْعُقُولُ *perhaps he may say something which our undertakings cannot receive* (*which we cannot admit*)*.

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* [In the verse رُبَّمَا تَكْرَهُ ٱلنُّفُوسُ مِنَ ٱلْأَمْرِ لَهُ فُرْجَةٌ كَحَلِّ العِقَالِ *for many a thing that the souls dislike there is a removal* (*as easy*) *as the loosing of a camel's rope,* مَا is a مَا مَوْصُوفَةٌ (Vol. i. § 348), with مِنَ ٱلْأَمْرِ as بَيَانٌ, and لَهُ فُرْجَةٌ الخ as صِفَةٌ. See Fleischer, *Kl. Schr.* i. 420.]

A REM. *c.* رُبَّ is the accusative of a substantive رُبٌّ, Heb. רֹב, *multitude, quantity*, dependent upon the interjection يَا (§ 38, *a*, *β*), which is generally understood, though sometimes expressed; as يَا رُبَّ كَاسِيَةٍ فِى ٱلدُّنْيَا عَارِيَةٌ يَوْمَ ٱلْقِيٰمَةِ *many a* (*woman who is*) *clothed in this world*, (*will be*) *naked on the day of the resurrection*; يَا رُبَّ صَآئِمِهِ لَنْ يَصُومَهُ *many a one who is keeping its fast* (*now*) *shall not keep its fast* (*again*), meaning the fast of Ramaḍān;

B يَا رُبَّ خَالٍ لِى أَغَرَّ أَبْلَجَا *many a maternal uncle have I, noble and bright of countenance* (أَبْلَجَا in rhyme for أَبْلَجَ); يَا رُبَّ مِثْلِكِ فِى ٱلنِّسَآءِ غَرِيرَةٍ *many a one like thee among women, inexperienced in love affairs*; مَاوِىَّ يَا رُبَّتَمَا غَارَةٍ شَعْوَآءَ كَٱللَّذْعَةِ بِٱلْمِيسَمِ *Māwīya, many a far extending raid is like a burn with the branding iron.* Together with its genitive it has the value of a whole clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say,

C an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رُبَّ, *the answer* or *complement of* رُبَّ.—It is curious to note that رُبَّ has passed, like the German *manch*, Fr. *maint*, and Eng. *many a* . . . . , from its original signification of *multitude*, into one which is almost the opposite, viz. *not a great many*. The same remark applies to رُبَّمَا and the Germ. *vielleicht, perhaps*. Hence some of the Arab grammarians say that رُبَّ is used لِلتَّقْلِيلِ *to denote a small number*; others, لِلتَّكْثِيرِ *to*

D *denote a large number.*

85. In consequence of the elision of رُبَّ, we frequently find the indefinite genitive alone after the conjunction وَ (وَاوُ رُبَّ *the wāw of rubba, equivalent in meaning to rubba*); as وَكَأْسٍ شَرِبْتُ *many a cup have I quaffed*; وَأَرَاكَةٍ ضَرَبَتْ سَمَآءً فَوْقَنَا *many an 'arāka-tree formed a roof over us*; وَلَيْلٍ كَمَوْجِ ٱلْبَحْرِ أَرْخَى سُدُولَهُ عَلَىَّ *many a night, like* (*dark as*) *the waves of the sea, has let down its curtain*

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وَتُفَّاحَةٍ مِنْ سَوْسَنٍ صِيغَ نِصْفُهَا وَمِنْ جُلَّنَارٍ نِصْفُهَا وَشَقَائِقِ A
upon me; *there is many an apple, the one half of which is fashioned of a lily, and the other half of a pomegranate blossom and an anemone.*—The same is the case, though rarely, after فَ, and still more rarely after بَلْ; as فَمِثْلِكِ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٍ *many a one like thee have I visited by night, pregnant and nursing a child;* بَلْ بَلَدٍ مِلْؤُ ٱلْفِجَاجِ قَتَمْهُ *nay, many a town, the dust of which fills the wide roads* (قَتَمْهُ in rhyme for قَتَمُهُ): بَلْ مَهْمَهٍ قَطَعْتُ بَعْدَ مَهْمَهِ B
nay, many a desert after desert have I traversed; بَلْ جَوْزِ تَيْهَاءَ كَظَهْرِ ٱلْحَجَفَتْ *nay, many a middle of a desert, like the back of a shield* (ٱلْحَجَفَتْ in rhyme for ٱلْحَجَفَةِ). Occasionally even these particles are omitted, and the genitive alone appears; as رَسْمِ دَارٍ وَقَفْتُ فِى طَلَلِهْ *many a deserted abode, amid the ruins of which I have stood* (طَلَلِهْ in rhyme for طَلَلِهِ): نَرْجِسٍ بَاكَرْتُ
مِنْهُ رَوْضَةً لَذَّ قَطْعُ ٱلدَّهْرِ فِيهَا وَعَذُبْ C
many a garden of lilies have I visited early in the morning, in which it was sweet and pleasant to pass the time (وَعَذُبْ in rhyme for وَعَذُبَ).

[Rem. The theory about this وَ with a following genitive is that of most native and European scholars. Nevertheless, I think it ought to be rejected. There are a great many cases where it is impossible to render it by *many a*, as it appears from the context that a single person, a single object, or a single fact is recorded, so that we must translate it by *I remember*, *I think of*, D
O that! etc., as وَتَاجِرٍ فَاجِرٍ جَآءَ ٱلْإِلٰهُ بِهِ *Oh that unbelieving wine-merchant, a real godsend!* whom the poet robbed; وَجَفْنِ سِلَاحٍ
قَدْ رُزِيتُ *I think about that scabbard of mine that I have been deprived of;* وَمُرْسِلٍ وَرَسُولٍ *Oh sender and sent one!* (on that splendid evening); وَنَوَاعِمٍ *I think of those tender ladies*, who spoke on the day of my departure; وَأَطْلَسَ عَسَّالٍ *Oh that dust-coloured wolf!* says el-Farazdaḳ, telling of his meeting with a wolf. I take

A this وَ to be the remnant of a word, like the وَ in وَٱللّٰهِ (comp. Vol. i. § 356, footnote). In fact, though the elision of رُبَّ after a copulative وَ is not impossible, as is sometimes the case after فَ and بَلْ, I do not remember ever to have seen وَرُبَّ at the beginning of a sentence, nor do we ever find رُبَّ employed where only a single person, object or fact is mentioned. D. G.]

86. With the genitive are also construed verbal adjectives
B expressing the superlative, whether of the common form أَفْعَلُ (Vol. i. § 234), or of any other form, such as فَعْلٌ (e.g. خَيْرٌ, شَرٌّ); as أَعْلَمُ ٱلْفَلَاسِفَةِ *the most learned of the philosophers*, خَيْرُ ٱلْبَرِيَّةِ *the best of created things* (see § 93). Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As أَفْعَلُ and فَعْلٌ are in this construction definite substantives, and not adjectives, they do not conform in gender and number to the object or objects referred to; so that
C خَيْرُ ٱلْبَرِيَّةِ or أَفْضَلُ ٱلْقَوْمِ may be said of a single man or woman, or of two or more persons of either sex [comp. § 93, rem. *a*].—To indicate that an object is the greatest or most distinguished of its kind, the substantive is often repeated in the form of the definite genitive plural; as أَمِيرُ ٱلْأُمَرَآءِ *the ʾĕmīr of the ʾĕmīrs*, i.e. *the chief ʾĕmīr*; قَاضِى ٱلْقُضَاةِ *the chief judge*; طَلْحَةُ ٱلطَّلَحَاتِ *the Ṭalḥa of the Ṭalḥas*, i.e. *the noblest of those who bear the name of Ṭalḥa*.—To show that certain objects possess the highest degree of a quality, the adjective
D which designates that quality is construed with the genitive plural of the substantive, and becoming then virtually a substantive need not vary with the gender and number of the objects spoken of; as نَفِيسُ ٱلْجَوَاهِرِ *the most precious gems* (lit. *the precious of gems*); صَالِحُ ٱلْإِخْوَانِ, or سَوَابِغُ ٱلنِّعَمِ, سَابِغُ ٱلنِّعَمِ *the most ample favours*; *the truest friends*; صَالِحُ نِسَآءِ قُرَيْشٍ *the best women of Kurèiš*; صَالِحُ ٱلْأَخْلَاقِ *the best manners*.—Another manner of expressing the

same is the use of the superlative followed by (اَلْمَصْدَرِيَّةُ) مَا with the A
corresponding person of كَانَ or another verb, or with the corresponding personal pronoun, as هٰذَا أَخْبَثُ مَا هُوَ or هٰذَا أَخْبَثُ مَا كَانَ *he is the craftiest man that lives;* فَقَاتَلُوهُ كَأَشَدِّ مَا يَكُونُ مِنَ ٱلْقِتَالِ *they fought against him as fierce a fight as is possible;* وَٱلْآنَ أَحْوَجُ مَا كُنَّا إِلَى زَادٍ *and at present we have the greatest want of provisions;* أَوْجَرَ مَا أَنَا بِقِيمَةٍ أَكْثَرَ مَا كَانَتْ *for the highest price;* مِنْ سَمْلَقَةَ *I dislike nothing more than (the name of) Samlaḳa:* B
هُوَ وَٱللّٰهِ أَجْوَدُ مَا سُخِّرَ *this (horse) is indeed most excellently trained.* Comp. Fleischer, *Kl. Schr.* i. 475 *seq.*, 685 *seq.* iii. 16 and my note *Journ. Asiat.* 1883, i. 541, 542. D. G.]

Rem. *a.* The numeral adjective أَوَّلُ *first*, being strictly a superlative, is also construed with the genitive, as أَوَّلُهُمْ *the first of them*, أَوَّلُ يَوْمٍ *the first day* = ٱلْيَوْمُ ٱلْأَوَّلُ; but this construction is not C
extended in classical Arabic to the other ordinal numbers (Vol. i. § 328), which are nomina agentis from transitive verbs (see § 109), though later writers not unfrequently use them in this way, as ثَانِيَ مَرَّةٍ *for the second time* = ٱلْمَرَّةَ ٱلثَّانِيَةَ. Modern and vulgar are such constructions as اَلثَّانِي يَوْمٍ *the second day*, اَلثَّالِثُ مَرَّةٍ *the third time.* [Comp. § 108.]

Rem. *b.* In such phrases as عَزِيزُ كِتَابِكُمْ *your honoured letter*, the genitive does not designate the whole, of which the مُضَافٌ is a part, but it is (as in نَهْرُ ٱلْأُرْدُنِّ *the river Jordan*) merely explicative D
(see § 95); so that ٱلْعَزِيزُ ٱلَّذِي هُوَ كِتَابُكُمْ = عَزِيزُ كِتَابِكُمْ = كِتَابُكُمُ ٱلْعَزِيزُ. [Similarly لَيْسَ لَهُ كَبِيرُ رُسْتَاقٍ = لَيْسَ لَهُ رُسْتَاقٌ كَبِيرٌ *it has no great territory**.]

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* [On the use of كَبِيرٌ and كَثِيرٌ with a following genitive in negative sentences, see the Gloss. to Ṭabarī s. v. احد. D. G.]

A **87.** The interrogative pronoun أَىٌّ, fem. أَيَّةٌ (Vol. i. §§ 349, 353), is construed with the genitive, indefinite or definite; as أَىُّ رَجُلٍ *which man?* أَىُّ رَجُلَيْنِ *which two men?* أَىُّ ٱلرَّجُلَيْنِ *which of the two men?* أَىُّ رِجَالٍ *which men?* أَىُّ ٱلرِّجَالِ *which of the men?* أَىُّ مَنْ رَأَيْتَ أَفْضَلُ *which of those whom thou hast seen is the better,* or *the best?* أَىُّ ٱلَّذِينَ لَقِيتَ أَكْرَمُ *which of those whom thou hast met*

B *is the noblest?* أَيُّهُمَا *which of the two?* أَيُّهُمْ *which of them?* In the former case the annexation is explicative, in the latter partitive.—With a definite singular أَىٌّ can be construed only when the annexation is strictly partitive, as أَىُّ ٱلرَّجُلِ أَحْسَنُ, or أَىُّ زَيْدٍ أَحْسَنُ, *what* (*part* or *feature*) *of the man,* or *of Zèid, is the most handsome?* or else when أَىٌّ itself is repeated, as أَيِّى وَأَيُّكَ كَانَ شَرًّا فَأَخْزَاهُ ٱللَّهُ *whichever of us* (*two*) *be the bad one, may God bring him to shame;*

C أَلَا تَسْأَلُونَ ٱلنَّاسَ أَيِّى وَأَيُّكُمْ غَدَاةَ ٱلْتَقَيْنَا كَانَ خَيْرًا وَأَكْرَمَا *why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble?* (أَيِّى وَأَيُّكَ and أَيُّنَا = أَيِّى وَأَيُّكُمْ).

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of أَنْ or مَا and a finite form of the verb; as عَجِبْتُ مِنْ أَنْ قُمْتَ مِنْ قِيَامِكَ; *I wonder at thy standing up,* = وَإِنَّمَا سُمِّىَ وَقْتَ ٱسْتِتَارِهِ; *at the time he hid himself,* =

D طَالِبُ ٱلْعِلْمِ مَا تَقُولُ لِكَثْرَةِ مَا يَقُولُونَ فِى ٱلزَّمَانِ ٱلْأَوَّلِ مَا تَقُولُ فِى هٰذِهِ ٱلْمَسْئَلَةِ *the student of science was named Mā-taḳūlu* (what dost thou say?) *for no other reason than that, in the olden time, they used constantly to say,* What dost thou say (mā taḳūlu) *about this question?* = عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا; لِكَثْرَةِ قَوْلِهِمْ *I wonder at thy beating Zèid,* = وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا; مِنْ ضَرْبِكَ; بِمَا نَسُوا يَوْمَ ٱلْحِسَابِ *because they have forgotten the day of reckoning,* = بِنِسْيَانِهِمْ;

رَحُبَتْ *and the earth became (too) narrow for you, notwithstanding its* A
breadth. In the same way, a verbal or nominal clause is often found as the مُضَافٌ إِلَيْهِ or genitive after substantives, especially those denoting time or portions of time. Compare §§ [23, rem. *c*], 70, rem. *f*, and 78.

REM. In this case the أَنْ or مَا is مَصْدَرِيَّةٌ, because the clause which it introduces is equivalent to the *maṣdar* or infinitive of the verb, [Vol. i. § 195, rem.].

89. Adjectives and participles may take after them a restrictive B
or limitative genitive; as حَسَنُ ٱلْوَجْهِ *handsome of face;* طَاهِرُ ٱلْقَلْبِ *pure of heart;* شَدِيدُ ٱلْحَرَارَةِ *very warm;* صَرِيعُ ٱلْكَأْسِ *smitten down by the wine-cup, intoxicated* (compare הַלּוּמֵי יַיִן, Isaiah xxviii. 1); صَرِيعُ ٱلْغَوَانِى *smitten by (enamoured of) the fair sex;* قَلِيلُ ٱلْحِيَلِ *having few wiles* or *shifts;* عَظِيمُ ٱلْأَمَلِ *having great hopes;* كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ *every soul shall taste death;* هَدْيًا بَالِغَ ٱلْكَعْبَةِ *a victim which arrives at the Ka'ba* (بَلَغَ is construed with the accusative of C
the object reached); جَآئِلَةُ ٱلْوِشَاحِ (*a woman*) *whose waist-band,* or *girdle, fits loosely;* مَحْمُودُ ٱلسِّيرَةِ *one whose conduct is praised* or *praiseworthy;* مُرَوَّعُ ٱلْقَلْبِ *sagacious of mind;* مُسْتَجَابُ ٱلدَّعْآءِ *one whose prayers are answered;* [رِجَالٌ حِسَانُ ٱلْوُجُوهِ .رَجُلَانِ حَسَنَا ٱلْوَجْهَيْنِ *two or more men with handsome faces*]. Compare in Latin *aeger animi, integer vitae scelerisque purus,* etc. This annexation is D
an improper one (§ 75, rem.), standing in place either of a tèmyiz-accusative (§ 44, *c*) or an accusative of the object*. Hence the genitive, though always defined by the article, exercises no defining

* [The two constructions may even occur in the same sentence, as إِنَّمَا أُولٰئِكَ ٱلصِّغَارُ ٱلْأَخْطَارِ ٱلدِّقَاقُ هِمَمًا *those (who do such things) are only the men of little dignity and of mean aspirations.* D. G.]

A influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as مُحَمَّدٌ ٱلْحَسَنُ ٱلْوَجْهِ *Muḥammad, the handsome of face*, or ٱلْجَعْدُ ٱلشَّعَرِ *with the curly hair;* زَيْدٌ ٱلضَّارِبُ رَأْسِ ٱلْجَانِى *Zèid, who smites the head of the offender;* هِنْدٌ ٱلْجَآئِلَةُ ٱلْوِشَاحِ *Hind, whose girdle fits loosely;* اَلضَّارِبُ ٱلرَّجُلِ *he who strikes the man,* اَلضَّرَّابُ ٱلرَّجُلِ *those who strike*
B *the man,* اَلضَّوَارِبُ ٱلرَّجُلِ *those* (women) *who strike the man,* اَلضَّارِبَاتُ غُلَامِ ٱلرَّجُلِ *those* (women) *who strike the man's slave;* اَلْمُقِيمُو ٱلصَّلٰوةِ *those who perform* (*the rites of*) *prayer;* اَلْمُبْدِئُكَ *He who created thee;* اَلَّآئِمِى *he who rebukes me* (compare הַמַּכֶּהוּ, Isaiah ix. 12); اَلْمُوعِدِى *he who threatens me;* [اَلنِّسَآءُ ٱلْمُرْضِعَاتِكَ *the women that have suckled thee;* اَلْمُرْسِلُهَا *he who has let her go out*].

C REM. Observe, however, that the annexation may in some of these cases be a proper one, either of a partitive or an explicative character. For example, حَسَنُ ٱلْوَجْهِ may possibly mean *the handsome* (*part*) *of the face*, or even *the handsome face;* مُسْتَجَابُ ٱلدُّعَآءِ *that part of the prayer which has been answered;* شَدِيدُ ٱلْحَرَارَةِ *the most intense portion of the heat* (compare § 86, with rem. *b*, and § 95). In this case the article can, of course, never be prefixed to
D the مُضَافٌ.

90. No word can be interposed between the noun in the status constructus and the genitive, and consequently an adjective which qualifies the former must be placed *after* the latter; as كِتَابُ ٱللّٰهِ ٱلْعَزِيزُ *the glorious book of God;* يَدُهُ ٱلْيُمْنَى *his right hand.* Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: فَلَا تَحْسِبَنَّ ٱللّٰهَ مُخْلِفَ وَعْدَهُ رُسُلِهِ

think not then that God will fail to keep His promise to His apostles A
(ĕl-Ḳor'ān, xiv. 48, according to one reading); وَكَذٰلِكَ زُيِّنَ لِكَثِيرٍ
مِنَ ٱلْمُشْرِكِينَ قَتْلُ أَوْلَادِهِمْ شُرَكَآئِهِمْ *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (ĕl-Ḳor'ān, vi. 138, according to one reading); هَلْ أَنْتُمْ تَارِكُو لِى صَاحِبِى *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Dardā); تَرْكُ يَوْمًا نَفْسِكَ وَهَوَاهَا
سَعْىٌ لَهَا فِى رَدَاهَا *to let your soul alone one day with its lust is an* B
effort towards its destruction; إِنَّ ٱلشَّاةَ تَسْمَعُ صَوْتَ وَٱللّٰهِ رَبِّهِ *the sheep hears the voice, by God, of its master.* Again, in poetry: [وَلِلّٰهِ مُلْكٍ
قَدْ دَخَلْتُ وَفَارِسٍ طَعَنْتُ *how many kingdoms (to God the glory!) did I not enter, and how many horsemen did I not pierce!* Ṭab. i. 1964, l. 16 with لِلّٰهِ (§ 53, *b*, rem. *e*) put between the وَاوُ رُبَّ and the genitive. D. G.;] لِلّٰهِ دَرُّ ٱلْيَوْمَ مَنْ لَامَهَا *well done he who has to-day* C
rebuked her! كَمَا خُطَّ ٱلْكِتَابُ بِكَفِّ يَوْمًا يَهُودِيٍّ يُقَارِبُ أَوْ يَزِيلُ *as a book,* or *letter, was written one day by the hand of a Jew, writing (the lines) nearer or farther (from one another);* فَزَجَجْتُهَا بِمِزَجَّةٍ زَجَّ
ٱلْقَلُوصَ أَبِى مَزَادَهْ *and I stabbed her with a short lance, as Abū Mèzāda stabs a young camel* (مَزَادَهْ in rhyme for مَزَادَةَ): فَسُقْنَاهُمْ سَوْقَ
ٱلْبُغَاثَ ٱلْأَجَادِلِ *and we put them to flight as falcons put to flight kites;* يَفْرُكُ حَبَّ ٱلسُّنْبُلِ ٱلْكُنَافِجِ بِٱلْقَاعِ فَرْكَ ٱلْقُطْنَ ٱلْمَحَالِجِ *they* D
(the locusts) *rub down the grains of the full ears in the fields, as the miḥlāj* (an iron instrument) *rubs down the cotton,* (clearing it of its seeds); وَسِوَاكَ مَانِعُ فَضْلَهُ ٱلْمُحْتَاجِ *whilst others than thou withhold their benefits from the needy;* وِفَاقُ كَعْبُ بُجَيْرٍ مُنْقِذٌ لَكَ مِنْ تَعْجِيلِ
مَهْلَكَةٍ وَٱلْخُلْدِ فِى سَقَرِ *agreement with Buǧèir saves thee, Ka'b, from speedy destruction and from remaining for ever in hell* (for وِفَاقُ

A كَأَنَّ بِرْذَوْنَ أَبَا عِصَامٍ زَيْدٍ حِمارٌ دُقَّ بِٱللِّجَامِ (بُجَيْرٍ يَا كَعْبُ); *O 'Abū 'Iṣām, it is as if Zèid's hack were an ass made thin by the bridle* (by constant riding); نَجَوْتُ وَقَدْ بَلَّ ٱلْمُرَادِيُّ سَيْفَهُ مِنِ ٱبْنِ أَبِي شَيْخِ ٱلْأَبَاطِحِ طَالِبِ *I escaped, but the Murādī* ('Abdu 'r-Raḥmān 'ibn Mulǵam) *wetted his sword with the blood of* ('Alī), *the son of 'Abū Ṭālib, the chief of the valleys* (of Mèkka); وَلَئِنْ حَلَفْتُ عَلَى يَدَيْكَ لَأَحْلِفَنْ بِيَمِينِ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمِ B *and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath* (for بِيَمِينِ مُقْسِمٍ أَصْدَقَ مِنْ يَمِينِكَ); وَلَا تَرْعَوِي عَنْ نَقْضِ أَهْوَآؤُنَا ٱلْعَزْمِ *but our desires do not refrain from breaking our resolutions;* هُمَا أَخَوَا فِي ٱلْحَرْبِ مَنْ لَا أَخَا لَهُ *they are the brothers in war of him who has no brother.* From these examples it appears that the word interposed is usually either an oath, an objective C complement of the مُضَافٌ, an adverbial accusative of time, or a vocative.

REM. Of the insertion of مَا ٱلزَّائِدَةُ, or *the redundant mā*, after certain of the prepositions and رُبَّ we have already given some examples, §§ 70, rem. *f*, 84, rem. *a*. It sometimes occurs in other cases, as: غَضِبْتَ مِنْ غَيْرِ مَا جُرْمٍ وَيْحَمَا زَيْدٍ *woe to Zèid!* *thou art angry without any offence;* أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ *whichever of* D *the two terms I fulfil;* يَا شَاةَ مَا قَنَصٍ لِمَنْ حَلَّتْ لَهُ *O antelope of chase for him* (to be chased and caught by him) *for whom it is lawful;* فِي كُلِّ مَا عَامٍ تَلِدْ *who brings forth* (for تَلِدُ) *every year.* [The insertion of لَا is explained by its forming one word with the following genitive, as غَضِبَ مِن لَّا شَيْءٍ *he was angry for nothing;* جَآءَ بِلَا زَادٍ تَرَكْتَنِي حِينَ لَا مالٍ أَعِيشُ بِهِ *he came without food;* *thou hast abandoned me at a time when there was nothing that I could live by.* D. G.]

91. The relative adjectives ending in ـِيٌّ (Vol. i. § 249), because A
standing to some extent in the place of a genitive, admit of a genitive in apposition to them: as رَأَيْتُ ٱلتَّيْمِيَّ تَيْمِ عَدِيٍّ *I saw the Tèimī, (namely) of (the tribe of) Tèim (ibn 'Adī,* = رَأَيْتُ ٱلرَّجُلَ مِنْ تَيْمٍ اِخْتَطَّ ٱلْبَصْرَةَ عُتْبَةُ بْنُ غَزْوَانَ ٱلْمَازِنِيُّ مَازِنِ قَيْسٍ : تَيْمِ عَدِيٍّ *'Otba ibn Ġazwān el-Māzinī, (namely) of (the tribe of) Māzin of Ḳais, founded el-Baṣra:* يَقُولُ عَبْدُ ٱللّٰهِ بْنُ ٱلزَّبِيرِ ٱلْأَسَدِيُّ أَسَدِ خُزَيْمَةَ *says 'Abdu 'llāh ibn ez-Zèbīr el-Asèdī, of (the tribe of) Asèd (ibn)* B
Ḫozèima; وَلَقِيَ أَبَا ٱلْفَتْحِ ٱبْنَ ٱلرِّنْدَانَقَانِيِّ بَلَدٍ بَيْنَ سَرْخَسَ وَمَرْوَ *and he met Abū 'l-Fèth 'ibn 'ar-Rindānaḳānī, (from Rindānaḳān), a town between Sèraḫs and Mèrw:* لَمَّا كَانَتِ ٱلْأَيَّامُ ٱلنَّاصِرِيَّةُ مُحَمَّدِ بْنِ قَلَاوُونَ *after there came the Nāṣirean days. (I mean the days of el-Mèlik en-Nāṣir) Muḥammad 'ibn Ḳalā'ūn:* and even with the interposition of a word. أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ ٱلْمُثَنَّى ٱلتَّيْمِيُّ بِٱلْوِلَاءِ تَيْمِ قُرَيْشٍ *Abū 'Obèida Ma'mar 'ibn el-Muṯannā, by clientship of* C
the tribe of Tèim, (namely) Tèim of Ḳorèiš.

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example, بِنْتُ مَلِكٍ is *a daughter of a king, a king's daughter, a princess*, Fr. *une fille de roi*, Germ. *eine Königstochter:* but بِنْتُ ٱلْمَلِكِ is *the daughter of the king, the king's daughter*, Fr. *la fille du roi*, Germ. *die Tochter des Königs* (either his only D
daughter or that daughter of his who has been already spoken of).— If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition لِ (§ 53. *b*, rem. *c*): e.g بِنْتٌ لِلْمَلِكِ *a daughter of the king;* مَاتَ لِي أَخٌ *a brother of mine is dead* (whereas مَاتَ أَخِي would mean *my brother is dead*, that is to say, either *my only brother* or *that one of my brothers of whom we have been speaking*).

A —There are some nouns, however, of a wide and general signification, which may remain indefinite even when followed by a definite genitive; for instance, مِثْلُهُ, نَحْوُهُ, نَظِيرُهُ, [شَبِيهُهُ], *something like him* or *it*; بَعْضُ ٱلْفُقَرَآءِ *some poor people*; بَعْضُ ٱلْمَغَايِرِ *a cave*; (see § 82, *c*, *f* [and rem. *b*], *g*); [أَحَدُهُمْ *some one of them*; جُزْءُهُ *a part of it*; ثُلُثُهُ *a third of it*. Likewise we find أَوَّلُ ٱلنَّاسِ and أَفْضَلُ قَوْمِهِ used
B in an indefinite sense*].

REM. In such phrases as أَمْرُ آخِرَةٍ وَدُنْيَا, *a matter of this life and the life to come*, the indefinite مُضَافٌ إِلَيْهِ shows that the مُضَافٌ is to be regarded as a single part, *some one matter*, etc. In such cases the genitive may even be *virtually* definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite: أَمْرُ آخِرَةٍ وَدُنْيَا is in fact equivalent in meaning to أَمْرٌ مِنْ أُمُورِ ٱلْآخِرَةِ وَٱلدُّنْيَا. The same remark
C applies to those indefinite annexations which supply the place of compound nouns or adjectives; e.g. قَصْرُ مَلِكٍ, *a royal castle*, nearly the same as قَصْرٌ مِنْ قُصُورِ ٱلْمَلِكِ; [اِمْرَأَةُ حَجَّامٍ may be *a barber's wife* and *the wife of a (certain) barber*, though in the latter case it would be better to write اِمْرَأَةُ حَجَّامٍ مِنَ ٱلْحَجَّامِينَ. D. G.]

93. Nouns of the forms أَفْعَلُ, فَعْلٌ, etc., used as superlatives (see § 86), are construed as substantives in the singular masculine
D with the genitive of the word denoting the objects among which the one spoken of is preeminent. The genitive is at times indefinite and explicative, at times definite and partitive†. Examples of the indefinite

* [I owe this observation to Prof. Nöldeke. D. G.]

† [Such expressions as هُوَ أَفْضَلُ إِخْوَانِهِ *he is the most excellent of his brethren*, or هُوَ خَيْرُ أَصْحَابِهِ *he is the best of his companions*, are not exceptions to the rule, for they mean هُوَ أَفْضَلُ ٱلْإِخْوَانِ ٱلَّذِينَ هُوَ أَحَدُهُمْ Though Ḥarīrī, *Durrat*, 9 condemns them strongly, they are not rare. D. G.]

genitive: هُوَ أَفْضَلُ رَجُلٍ *he is a* [or *the*] *most excellent man*; هِيَ A
هُمَا أَفْضَلُ رَجُلَيْنِ أَفْضَلُ ٱمْرَأَةٍ *she is a* [or *the*] *most excellent woman*; *they are two* [or *the two*] *most excellent men*; هُنَّ أَفْضَلُ نِسَآءٍ *they are most* [or *the most*] *excellent women*; ٱللّٰهُ خَيْرُ حَافِظٍ *God is the best preserver*; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *ye are the best nation that has been created for mankind*; ٱلْفِقْهُ أَفْضَلُ قَآئِدٍ إِلَى ٱلْبِرِّ وَأَعْدَلُ
قَاصِدٍ *learning is the best guide to piety, and walks in the straightest* B
of paths; وَصَفَ ٱلْيَهُودَ بِٱلْبُخْلِ وَٱلْحَسَدِ وَهُمَا شَرُّ خَصْلَتَيْنِ *he described the Jews as being acaricious and envious, and these two are the worst of qualities.* Examples of the definite genitive: هِيَ أَفْضَلُ ٱلنِّسَآءِ *she is the best of the women*; وَمَيَّةُ أَفْضَلُ ٱلثَّقَلَيْنِ جِيدًا *and Maiya is the fairest as to neck of all beings* (ٱلثَّقَلَانِ means *mankind and the ǵinn*); هُمَا أَفْضَلُ ٱلْقَوْمِ *these two are the two best of the tribe*; C
أَنْتُمَا أَصْدَقُ ٱلصَّادِقِينَ *ye two are the most truthful of the truthful*; أَلَا أُخْبِرُكُمْ بِأَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَجَالِسَ يَوْمَ ٱلْقِيٰمَةِ *I will tell you who are the dearest of you to me, and who of you shall have the nearest seats to me on the day of the resurrection*; وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَى حَيٰوةٍ *and verily thou wilt find them the greediest of men after life*; خَيْرُ ٱلْأُمُورِ أَوْسَاطُهَا *the best of things are the mediums* (or *means between two extremes*); شَرُّ ٱلنَّاسِ مَنْ يَذْهَبُ بِدِينِهِ لِدِينِ غَيْرِهِ D
the worst of men is he who changes his religion for that of others; أَفْضَلُ ٱلْأَوْقَاتِ شَرْخُ ٱلشَّبَابِ وَوَقْتُ ٱلسَّحَرِ *the best of times are early youth and early morning.* Compare in general § 86. Here must also be mentioned the indefinite genitive after أَوَّلُ, *first*, and آخِرٌ, *last*, these words being (as already remarked in reference to the former, § 86, rem. *a*) really superlatives; e.g. إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ *the first house* (*temple*) *which was founded for mankind, was that*

A *in Bèkka* (*Mèkka*); مَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَى مِنْ أَوَّلِ يَوْمٍ *a mosque which was founded upon the fear of God from the first day* (*of its existence*); عَنِ ٱبْنِ عَبَّاسٍ أَنَّهَا آخِرُ آيَةٍ نَزَلَ بِهَا جِبْرِيلُ, (*it is stated*) *on the authority of 'Ibn 'Abbās that this is the last verse* (*of the Ḳor'ān*) *which was revealed by Gabriel* (lit. *with which Gabriel came down*). Instead of أَوَّلُ يَوْمٍ it is, however, very usual to say ٱلْيَوْمَ ٱلْأَوَّلُ.—On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see § 78 (at the end [عَاجِلُ

B طَعْنَةٍ]) and § 86, rem. *b* [عَزِيزٌ كِتَابُكُمْ].

REM. *a*. If the genitive be definite, the governing adjective may also agree in gender and number with the object or objects spoken of; as هِيَ فُضْلَى ٱلنِّسَآءِ *she is the best of the women*; هُمَا أَفْضَلَا ٱلْقَوْمِ *these two are the two best of the tribe*; هُمْ أَفْضَلُو ٱلْقَوْمِ, or هُمْ أَفَاضِلُ ٱلْقَوْمِ, *they are the best of the tribe*; هُنَّ فُضْلَيَاتُ ٱلنِّسَآءِ, or هُنَّ فُضَلُ ٱلنِّسَآءِ *they are the best of the women*; وَكَذٰلِكَ

C جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا *and similarly We have placed in every town its greatest sinners to plot in it*; أَحَاسِنُكُمْ أَخْلَاقًا *the best of you in moral character*; ٱلنَّاقِصُ وَٱلْأَشَجُّ أَعْدَلَا بَنِى مَرْوَانَ *the Lessener* (Yèzīd 'ibn el-Wèlīd, so called because he lessened the pay of the troops) *and the Scarred* (le Balafré, 'Omar 'ibn 'Abdu 'l-'Azīz) *were the two most just of the Bènū Marwān*; أَنْتَ أَشْعَرُ أَهْلِ جِلْدَتِكَ *thou art the greatest poet of the people of thy colour* (words addressed to the negro poet

D Noṣaib). In these last two examples, however, many grammarians say that أَعْدَلَ and أَشْعَرُ are not superlatives, but stand for عَادِلَ and شَاعِرُ.

REM. *b*. In such constructions as خَيْرُ أُمَّةٍ, أَوَّلُ يَوْمٍ, أَفْضَلُ رَجُلٍ, عَزِيزُ كِتَابُكُمْ, and عَالِى ٱسْمِ ٱلصَّاحِبِ, عَاجِلُ طَعْنَةٍ, شَرُّ خَصْلَتَيْنِ, the genitive is explicative (as in مَدِينَةُ بَغْدَادَ, § 95), and not, as

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might at first sight appear, a substitute for a temyīz-accusative A (§ 44, *e*). أَفْضَلُ رَجُلٍ is not = أَفْضَلُ رَجُلًا *most excellent as a man* (*très distingué en tant qu'homme*); for we cannot say هُمَا أَفْضَلَا ٱلرَّجُلِ, as we say هُمَا طَوِيلَا ٱللِّحْيَةِ *they are both long of beard*, instead of هُمَا طَوِيلَانِ لِحْيَةً, but, on the contrary, we must say هُمَا أَفْضَلُ رَجُلَيْنِ.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite or indefinite, after the B substantive designating the thing; as ثَوْبُ حَرِيرٍ *a silk dress*. صَنَمُ ٱلذَّهَبِ *the golden image* (see §§ 76, 77, 80, and 92). Frequently, however,—and this is the older construction,—the substantive denoting the material is put in apposition to the object as a determinative of kind (بَيَانٌ), both being either definite or indefinite. For example: ٱلْكَأْسُ ٱلْفِضَّةُ *the silver cup*; ٱلصَّنَمُ ٱلذَّهَبُ *the golden image* (not ٱلصَّنَمُ ٱلذَّهَبِ); ٱلسُّلْطَانِيَّةُ ٱلصِّينِيُّ *the porcelain* (or *china*) *dish*; C ٱلصُّلْبَانُ ٱلْخَشَبُ *the wooden crosses*; عِجْلًا جَسَدًا *a calf of red gold*; وَوَجَدَ فِي وَسَطِهِ حَوْضًا ٱتَّخَذَ ثَوْبًا دِيبَاجًا *he made a dress of brocade*; رُخَامًا مُطْبَقًا *and he found in the centre of it a sarcophagus of marble, with a cover*; وَعَلَيْهَا مِيلَانِ سَاجٌ [مُرَبَّعَةٌ] *and beside it are two* [*square*] *posts of teak-wood* [§ 136, *a*, rem. *e*]; ٱحْمِلْ إِلَيْهِ دِرْعِي ٱلْحَدِيدَ *carry to him my iron coat of mail*: فَنَزَعُوا عَنْهُ ثِيَابَهُ ٱلْحَرِيرَ وَأَلْبَسُوهُ ثِيَابًا D مِنَ ٱلشَّعْرِ *and they stripped off from him his silken garments, and clothed him in garments of hair*; ٱلْفِرَاءُ ٱلْبُرْطَاسِيُّ *mantles of Burṭāsī* (i.e. *of fur from the country of the Burṭās*): ٱلْغَضَائِرُ ٱلصِّينِيُّ *porcelain* (or *china*) *bowls* or *plates*: ٱلثِّيَابُ ٱلْعَتَّابِيُّ *robes of* (*the stuff called*) *al-ʿAttābī* (manufactured in ٱلْعَتَّابِيَّةُ, one of the quarters of Baġdād):

A اَلْكُسَى اَلدَّرْجِينِىُّ *cloaks of (the stuff called) ed-Darǵīnī* (manufactured in Darǵīn in North Africa)*.

REM. *a.* In this case the construction rises from the particular to the general, from the individual or special to the generic; but the reverse may hold good. For example, instead of عِمَامَةٌ سَحْقٌ *an old worn-out turban*, بُرْدٌ خَلَقٌ *an old tattered garment*, ثِيَابٌ أَخْلَاقٌ, *old tattered clothes*, بُرْدَةٌ جَرْدٌ *a thread-bare old garment*,
B قَطِيفَةٌ سَمَلٌ or ثَوْبٌ أَسْمَالٌ *an old worn-out garment*, we may say سَحْقُ عِمَامَةٍ أَخْلَاقُ خَلَقُ بُرْدٍ *a worn-out old (thing) of a turban*, أَسْمَالُ مُلَيَّتَيْنِ ; أَسْمَالُ ثَوْبٍ, سَمَلُ قَطِيفَةٍ, جَرْدُ بُرْدَةٍ, ثِيَابٍ *two small worn-out robes* (مُلَيَّةٌ dimin. of مُلَآءَةٌ) ; لَيْسَ عِنْدَنَا مِنْ مَالِ اَلْمُسْلِمِينَ إِلَّا جَرْدُ هٰذِهِ اَلْقَطِيفَةِ *there is nothing in our possession of the property of the Muslims but this thread-bare old garment.*

REM. *b.* Different from the above are such constructions as
C رَطْلُ زَيْتٌ *a pint of olive oil*, اَلْبَيْتُ اَلْحَرَامُ *the sacred house (temple)*, اَلْكَعْبَةُ اَلْحَرَامُ *the holy Ka'ba*, اَلْأَشْهُرُ اَلْحُرُمُ *the sacred months*, مَدِينَةٌ خَرَابٌ *a ruined* or *deserted city*, اَلرَّجُلُ اَلسَّوْءُ *the bad man*. In the first of these, زَيْتٌ is not a بَيَانٌ, but a بَدَلٌ or permutative, instead of which we may employ a tèmyīz-accusative (رَطْلٌ زَيْتًا) or a genitive (رَطْلُ زَيْتٍ) ; in the others, حَرَامٌ, plur. حُرُمٌ, خَرَابٌ, and سَوْءٌ, are adjectives of both genders (originally infinitives), [see § 136, *a*].

D REM. *c.* Similarly, in Hebrew and Syriac, הַבָּקָר הַנְּחֹשֶׁת *the brazen oxen* (2 Kings, xvi. 17), זְהַבּ דִּינָרִין *a golden dīnār.*

* [It is not improbable that in the words of the Ḳor'ān بَلْدَةً مَيْتًا, مَيْتٌ is to be considered as a substantive meaning *a land that has not yet been brought into a state of cultivation* (for بَلَدٌ مَيْتٌ, as مَوَاتٌ is used for أَرْضٌ مَوَاتٌ), and put in apposition to بَلْدَةٌ as the material of which the tract of land consists (comp. Fleischer, *Kl. Schr.* i. 672).]

95. The genitive construction is also often extended in Arabic A to things that are identical, the second of which ought strictly to be in apposition to the first*. This remark applies :—

(*a*) To nicknames in connection with the names of persons; as سَعِيدُ كُرْزٍ *Sa'īd* (*nicknamed*) *Kurz*, i.e. *wallet*, =سَعِيدٌ ٱلَّذِى هُوَ كُرْزٌ قَيْسُ قُفَّةَ *Ḳais* (*nicknamed*) *Ḳuffa*, i.e. *dried gourd*: زَيْدُ بَطَّةَ *Zeid* (*nicknamed*) *Baṭṭa*, i.e. *bottle*.

Rem. In such cases as سَعِيدُ كُرْزٍ the use of the apposition is B equally correct, nom. سَعِيدٌ كُرْزٌ. gen. سَعِيدِ كُرْزٍ. acc. سَعِيدًا كُرْزًا. If the name is defined by the article, the apposition alone is allowable; as ٱلْحَرِثُ كُرْزٌ. The same thing holds good, if either word is a compound (e.g. عَبْدُ ٱللّٰهِ *'Abdu 'llāh*, or أَنْفُ ٱلنَّاقَةِ *camel's nose*); as أَبُو زَيْدٍ قُفَّةُ عَبْدُ ٱللّٰهِ بَطَّةُ. سَعِيدٌ أَنْفُ ٱلنَّاقَةِ. عَبْدُ ٱللّٰهِ كُرْزٌ. Some, however, allow the nickname to be put in the accusative, when the name is in the nominative; in the nominative, when the C name is in the accusative; and in either case, when the name is in the genitive: as رَأَيْتُ هٰذَا سَعِيدٌ أَنْفَ ٱلنَّاقَةِ (scil. أَعْنِى *I mean*): مَرَرْتُ بِسَعِيدٍ أَنْفُ ٱلنَّاقَةِ سَعِيدًا أَنْفَ ٱلنَّاقَةِ (scil. ٱلَّذِى هُوَ):

(*b*) [To specific nouns, when preceded by a noun designating the genus, as خَشَبُ ٱلسَّاجِ *teak-wood*: شَجَرُ ٱلزَّيْتُونِ *the olive-tree* (=ٱلشَّجَرُ ٱلزَّيْتُونُ): حِجَارَةُ ٱلصَّوَّانِ *flint-stones*.] D

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* [Excepted are the definitions of measure, number, weight and colour, as also those of the genus by its species, of the whole by its parts. It is not allowed to say جَزِيرَةُ خَمْسَةِ فَرَاسِخَ. قَصِيدَةُ خَمْسِينَ بَيْتًا. رِيشُ أَلْوَانٍ, which ought to be جَزِيرَةٌ خَمْسَةُ فَرَاسِخَ *an island five parasangs in extent*, قَصِيدَةٌ خَمْسُونَ بَيْتًا *a poem of fifty verses*, رِيشٌ أَلْوَانٌ *feathers of divers colours*, as a بَدَلٌ or permutative: comp. Fleischer, *Kl. Schr.* i. 552, ii. 33 *seq.*]

A (*c*) To the names of towns, rivers, mountains, etc., when preceded by the words for *town*, *river*, etc.; as مَدِينَةُ بَغْدَادَ *the city of Baġdād* (= اَلْمَدِينَةُ ٱلَّتِى هِىَ بَغْدَادُ); نَهْرُ ٱلْفُرَاتِ *the river Euphrates*; بَحْرُ ٱلنِّيلِ *the river Nile*; طُورُ سِينِينَ *mount Sinai*: شَهْرُ رَمَضَانَ *the month of Ramaḍān*.

(*d*) To words, regarded merely as such, and governed by a word B signifying *word*, such as كَلِمَةٌ or لَفْظٌ: e.g. كَلِمَةُ كَانَ *the word kāna* (see § 78).

(*e*) To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar; as لُجَيْنُ ٱلْمَآءِ *the silvery water* (lit. *the silver of the water*), = اَللُّجَيْنُ ٱلَّذِى هُوَ مِثْلُ ٱللُّجَيْنِ ٱلْمَآءُ ٱلَّذِى هُوَ ٱلْمَآءُ, i.e. Here the مُضَافٌ إِلَيْهِ is the *primum comparationis*, and the مُضَافٌ C the *secundum comparationis*.

(*f*) To adjectives defined by the article in connection with substantives not so defined; as بَيْتُ ٱلْمُقَدَّسِ *the Holy Temple* (i.e. *Jerusalem*), = اَلْبَيْتُ ٱلَّذِى هُوَ ٱلْمُقَدَّسُ, or, shortly, اَلْبَيْتُ ٱلْمُقَدَّسُ; بَابُ ٱلصَّغِيرِ *the little gate* (as a name), = اَلْبَابُ ٱلصَّغِيرُ; رَبِيعُ ٱلْأَوَّلِ *the first Rabī'*, and رَبِيعُ ٱلْآخِرِ *the last* (*second*) *Rabī'* (names of D months): عَامُ ٱلْأَوَّلِ *last year*; جَانِبُ ٱلْغَرْبِيِّ *the western side*, = اَلْجَانِبُ ٱلْغَرْبِىُّ; مَسْجِدُ ٱلْجَامِعِ *the congregational mosque*, = اَلْمَسْجِدُ ٱلْجَامِعُ; بَقْلَةُ ٱلْحَمْقَآءِ *the foolish herb, purslane*, = اَلْبَقْلَةُ ٱلْحَمْقَآءُ; دَارُ ٱلْآخِرَةِ *the other world, the world to come*, = اَلدَّارُ ٱلْآخِرَةُ. In these and similar annexations some grammarians see an إِضَافَةُ ٱلْمَوْصُوفِ إِلَى ٱلصِّفَةِ, or *annexation of the thing described to the descriptive epithet*, i.e. of the substantive to the adjective; but as such an annexation is impossible (see § 78), those grammarians are correct

who regard the adjective as having been raised to the level of a substantive. Strictly speaking, بَيْتُ ٱلْمُقَدَّسِ means *the house of the holy place* (taking مُقَدَّسٌ, if we like, as *nomen loci* from قَدَّسَ *to sanctify*, Vol. i. § 227); رَبِيعُ ٱلْأَوَّلِ, *the Rabī' of the first place, first in order;* etc. On the other hand, in صَلٰوةُ ٱلْأُولَى the annexation is an ordinary, proper one (إِضَافَةٌ حَقِيقِيَّةٌ), the word سَاعَةٌ, *hour*, being understood; صَلٰوةُ ٱلسَّاعَةِ ٱلْأُولَى, i.e. صَلٰوةُ ٱلْأُولَى = ٱلصَّلٰوةُ فِى ٱلسَّاعَةِ ٱلْأُولَى (see § 77). Similarly, some grammarians consider جَانِبُ ٱلْغَرْبِيِّ = مَسْجِدُ ٱلْمَكَانِ ٱلْجَامِعِ = مَسْجِدُ ٱلْجَامِعِ, جَانِبُ ٱلْمَكَانِ ٱلْغَرْبِيِّ = بَقْلَةُ ٱلْحَبَّةِ ٱلْحَمْقَاءِ = بَقْلَةُ ٱلْحَمْقَاءِ, مَسْجِدُ ٱلْوَقْتِ ٱلْجَامِعِ or دَارُ ٱلْحَيَاةِ ٱلْآخِرَةِ = دَارُ ٱلْآخِرَةِ*. Here too the constructions أَفْضَلُ

A B

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* [Accordingly too يَوْمَ ٱلسَّابِعِ is explained by Zamaḫśarī (*Fāik* i. 163) as يَوْمَ ٱللَّيْلِ ٱلسَّابِعِ *on the day of the seventh night.* The real explanation, however, seems to be that we have in بَيْتِ المُقَدَّس, C باب الصَّغِير, etc. the first instances of the omission of the article before the qualified substantive, which is prevalent in modern Arabic. The end-vowels of the word were generally not pronounced in common speech, if no misunderstanding could arise, according to the rule لَا تَسْتَعْمِلُوا ٱلْإِعْرَابَ فِى كَلَامِكُمْ إِذَا خَاطَبْتُمْ وَلَا تُخْلُوا مِنْهُ كُتُبَكُمْ إِذَا كَاتَبْتُمْ *do not make use of case-endings in your speech, when you address people, but employ them in full in your letters, when you correspond.* This was called ٱلسَّلِيقِيَّةُ and deemed elegant (*Fāik* ii. 94). D Hence this omission of the article caused no difficulty whatever, till the grammarians attempted to find a place for these abbreviated expressions in their syntactical system, comparing the Ḳor'ānic دِينُ ٱلْقَيِّمَةِ for دِينُ المِلَّةِ ٱلْقَيِّمَةِ and دَارُ ٱلْآخِرَةِ for دَارُ ٱلْحَيَاةِ ٱلْآخِرَةِ. The grammarian ël-Lèiṯ ibn Naṣr disapproved of the use of مَسْجِدِ ٱلجَامِعِ, etc. which he called a mistake. D. G.]

A رَجُلٍ, عَاجِلُ طَعْنَةٍ, عَزِيزُ كِتَابِكُمْ, etc., find a place (see § 78, at the end, § 86, rem. *b*, and § 93).

REM. *a*. This sort of annexation is called by the grammarians إِضَافَةُ ٱلتَّفْسِيرِ, or ٱلْإِضَافَةُ ٱلتَّفْسِيرِيَّةُ, *the interpretative annexation*, as also إِضَافَةُ ٱلْبَيَانِ, or ٱلْإِضَافَةُ ٱلْبَيَانِيَّةُ, *the explicative annexation*. The special sort mentioned under *e* is named إِضَافَةُ ٱلتَّشْبِيهِ *the comparative annexation*.

B [REM. *b*. It may not be superfluous to mention here the genitive by attraction, called جَرُّ ٱلْجِوَارِ or جَرُّ ٱلْمُجَاوَرَةِ (genitive of proximity. Comp. *Ḥamāsa*, 38, l. 16), as in هُوَ جُحْرُ ضَبٍّ خَرِبٍ *this is a deserted hole of a ḍabb* (a large kind of lizard), instead of خَرِبٌ ; كَأَنَّ غَزْلَ ٱلْعَنْكَبُوتِ ٱلْمُرَمَّلِ (*it is*) *as if the woven web of the spider*, instead of الْمُرَمَّلَ, though عَنْكَبُوتٌ is of the fem. gender. Other examples from poetry have been given by Jahn in his notes
C to Sībawèih i. 185. D. G.]

3. *The Numerals.*

96. We have already mentioned, in Vol. i. §§ 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case; but when placed in annexation before them, govern the genitive plural, as سِتَّةُ رِجَالٍ *six*
D *men*, ثَلٰثُ جَوَارٍ *three girls*, ثَلٰثُنَا *we three* (women), أَرْبَعَتُهُمْ *the four of them* (men). The genitive must, in every possible case, be that of the *broken* plural (Vol. i. § 300, *b*, and §§ 304, 305); and if the substantive has a جَمْعُ ٱلْقِلَّةِ as well as a جَمْعُ ٱلْكَثْرَةِ (Vol. i. § 307), the former ought to be used; e.g. خَمْسَةُ أَثْوَابٍ *five pieces of cloth*, ثَمَانِيَةُ أَجْرِبَةٍ *eight sacks*, عَشَرَةُ غِلْمَةٍ *ten slaves*, ثَلٰثَةُ أَفْلُسٍ *three fèls* (a copper coin), not ثَلٰثَةُ فُلُوسٍ, عَشَرَةُ غِلْمَانٍ, ثَمَانِيَةُ جُرُبٍ, خَمْسَةُ ثِيَابٍ.—They are

very rarely construed with the accusative لِلتَّمْيِيزِ (§ 44, *e*); as خَمْسَةٌ أَثْوَابًا, instead of خَمْسَةُ أَثْوَابٍ*. A

Rem. *a*. The word مِائَةٌ forms an important exception to the above rule, being always placed after the governing unit in the genitive singular, as ثَلٰثُمِائَةٍ *three hundred*. Only a poet can venture to say ثَلٰثُ مِئِينَ. [On the use of the plural forms of أَلْفٌ see Vol. i. § 326, rem.]

Rem. *b*. Should a جَمْعُ ٱلْقِلَّةِ be little or not at all in use, the جَمْعُ ٱلْكَثْرَةِ must of course be employed: as ثَلٰثَةُ شُسُوعٍ *three shoe-strings*, because أَشْسُعٌ and أَشْسَاعٌ are rare or doubtful. Even in the Ḳor'ān, however, we find ثَلٰثَةَ قُرُوءٍ *three menstruations*, instead of أَقْرَاءٍ or أَقْرُوءٍ. B

[Rem. *c*. It is perhaps superfluous to remark that the pluralis sanus is used in cases where no broken plural exists, as آيٰهَا سَبْعُ آيَاتٍ *the verses of this sūra are seven in number* (pl. of آيَةٌ: آىٌ is a quasi-plural): سَبْعُ بَقَرَاتٍ *seven cows* (pl. of بَقَرَةٌ): عَشْرُ سِنِينَ *ten years*; سِتُّ بَنَاتٍ *six daughters*; ثَلٰثَةُ حَدَّادِينَ *three smiths*. If, however, the word is properly an adjective or participle (صِفَةٌ), we ought to employ the preposition مِنْ, or to put the noun in apposition to the numeral, or *vice versâ*, as ثَلٰثَةٌ مِنَ ٱلْمُؤْمِنِينَ or ثَلٰثَةٌ مُؤْمِنُونَ (مُؤْمِنُونَ ثَلٰثَةٌ), not ثَلٰثَةُ مُؤْمِنِينَ: سَبْعٌ عِجَافٌ *seven lean* (*cows*) not سَبْعُ عِجَافٍ.] C D

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* [In Arabic, as in some other languages, a cardinal number may be followed immediately by the next one, in order to rectify it (لِلِٱسْتِدْرَاكِ: comp. § 184, *b*, rem.), as سِتَّةٌ سَبْعَةٌ مِنَ ٱلْفُرْسَانِ *six seven* (i.e. six, or it may be seven) *horsemen*; مِقْدَارُ أَرْبَعِينَ خَمْسِينَ يَوْمًا *a sum of forty fifty* (i.e. from forty to fifty) *days*. D. G.]

A **97.** Of the two words وَاحِدٌ and أَحَدٌ the former is more commonly used as an adjective, the latter as a substantive; e. g. رَجُلٌ وَاحِدٌ *a single man, one man,* لِلّٰهِ ٱلْوَاحِدِ *to the one God;* أَحَدُ ٱلنَّاسِ *one of the people,* إِحْدَى ٱلثَّلٰثِ *one* (fem.) *of the three,* أَحَدُهُمْ *one of them.* أَحَدٌ is used absolutely in negative and interrogative phrases in the sense of *any one;* as لَا أَحَدَ فِي ٱلدَّارِ *there is no one in the house;* مَا جَآءَنِي أَحَدٌ *no one came to me;* هَلْ أَحَدٌ رَأَى

B مِثْلَ هٰذَا *has any one seen the like of this?* As applied to God, the two words are interchangeable, هُوَ ٱلْأَحَدُ or هُوَ ٱلْوَاحِدُ; and also in the compound numbers 21, 31, etc., أَحَدٌ وَعِشْرُونَ or وَاحِدٌ وَعِشْرُونَ, etc.—اِثْنَانِ, fem. اِثْنَتَانِ or ثِنْتَانِ, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as لَا تَتَّخِذُوا إِلٰهَيْنِ ٱثْنَيْنِ *do not take unto yourselves two gods;* فَٱسْلُكْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ *bring into it* (the ark) *of every*

C (*species of animals*) *a pair* (lit. *two individuals, male and female*); وَٱلَّذِي جَعَلَ لَهُ صَلَاحُ ٱلدِّينِ بَدَلًا مِنْ مَكْسِ ٱلْحَاجِّ أَلْفَا دِينَارٍ ٱثْنَانِ *what Ṣalāḥo'd-dīn* (Saladin) *has assigned him in lieu of the tax levied on the pilgrims is* 2000 *dīnārs;* نَازِلِينَ مُنْذُ شَهْرَيْنِ ٱثْنَيْنِ *dwelling* (*in it*) *for the last two months;* عَلَى مِيلَيْنِ ٱثْنَيْنِ مِنْهَا *at a distance of two miles from it;* [مِائَتَا يَوْمٍ ٱثْنَتَانِ وَخَمْسَةٌ وَأَرْبَعُونَ يَوْمًا *two hundred five and forty days*]. It is very rarely prefixed to the things

D numbered, and then requires the genitive singular; as ثِنْتَا حَنْظَلٍ *two colocynth gourds,* = حَبَّتَا حَنْظَلٍ (حَبَّةٌ *grain, berry,* being used, like the Persian دَانَه, *dāna,* in counting fruit). See Vol. i. § 321, rem. *c.*

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by

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the simple genitive, but by the preposition مِنْ: as فَخُذْ أَرْبَعَةً مِنَ A
ٱلطَّيْرِ *take then four birds,* = أَرْبَعَةَ طُيُورٍ مِنَ ٱلطَّيْرِ: تِسْعَةٌ مِنَ ٱلرَّهْطِ
nine of the people, = تِسْعَةُ أَشْخُصٍ مِنَ ٱلرَّهْطِ. Sometimes, however, the collective itself is put in the simple indefinite genitive; as وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ *there were in the city nine persons;* وَهُمْ أَرْبَعَةُ نَفَرٍ *and they were four in number*.*

[Rem. The construction with مِنْ is also employed when the noun expressing the things numbered is properly an adjective or B
participle; see § 96, rem. *c*.]

99. The cardinal numbers from 11 to 99 take, as already mentioned (§ 44, *e*, rem. *b*, and Vol. i. § 323, rem. *b*), the objects numbered in the accusative singular; as ثَلَاثَةَ عَشَرَ رَجُلًا *thirteen men;* تِسْعَ عَشْرَةَ ٱمْرَأَةً *nineteen women;* ثَلٰثَةٌ وَسَبْعُونَ رَجُلًا *seventy-three men;* تِسْعٌ وَتِسْعُونَ نَعْجَةً *ninety-nine sheep.* They are very rarely followed by the accusative plural; as وَقَطَّعْنَاهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا *and* C
we divided them into twelve tribes (or) nations.—As to gender, the *tens* (عِشْرُونَ, etc.) are both masculine and feminine, but the *units* conform to the gender of the noun denoting the things numbered: as أَحَدَ عَشَرَ كَوْكَبًا *eleven stars;* خَمْسٌ وَأَرْبَعُونَ نَاقَةً *forty-five she-camels.*

Rem. بِضْعٌ (also بَضْعٌ) is construed like the numerals which it represents (Vol. i. § 319, rem. *b*, etc.), but does not vary in gender, according to the best authorities, when unaccompanied by another D
number and signifying from 3 to 10; as بِضْعُ رِجَالٍ. بِضْعُ نِسْوَةٍ. بِضْعَةٌ وَثَلٰثُونَ. بِضْعَ عَشْرَةَ ٱمْرَأَةً. بِضْعَةَ عَشَرَ رَجُلًا. but بِضْعُ سِنِينَ مِنَ ٱلْمُسْلِمِينَ *some thirty,* or *thirty and odd, of the Muslims.* بِضْعٌ وَأَرْبَعُونَ سَنَةً *some forty years* or *forty and odd years.*

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* [This is not allowed with بَشَرٌ and قَوْمٌ, according to *Fāik* ii. 384. D. G.]

A **100.** If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as عِشْرُونَ دِينَارًا نَاصِرِيًّا *twenty dīnārs of ĕl-Mèlik ĕn-Nāṣir* (where نَاصِرِيًّا agrees grammatically with دِينَارًا, accus. sing. masc.), or عِشْرُونَ دِينَارًا نَاصِرِيَّةً (where نَاصِرِيَّةً agrees logically with عِشْرُونَ, as representing the broken plural دَنَانِيرُ, which requires an
B adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (the tens) may be construed, like substantives, with the genitive; as عِشْرُو زَيْدٍ *Zèid's twenty* (camels); ثَلَاثُوكَ *your thirty* (servants). Compare § 108.

102. The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except اِثْنَا عَشَرَ and
C its fem.). In this case they remain, according to most grammarians, indeclinable, as خَمْسَةَ عَشَرَكَ, fem. خَمْسَ عَشْرَتَكَ, *thy fifteen* (nom., gen., acc.). According to others, the عَجُزْ or latter part of the compound is declined; as خَمْسَةَ عَشَرُكَ, gen. خَمْسَةَ عَشَرِكَ, acc. خَمْسَةَ عَشَرَكَ; [or both parts are declined; as خَمْسَةُ عَشَرُكَ, gen. خَمْسَةِ عَشَرِكَ, acc. خَمْسَةَ عَشَرَكَ]. Others still admit the declinability of the صَدْرْ or former part of the compound, and put the عَجُزْ or latter part in
D the genitive; as خَمْسَةُ عَشَرِكَ, gen. خَمْسَةِ عَشَرِكَ, acc. خَمْسَةَ عَشَرِكَ.

103. The cardinal numbers مِائَةْ *a hundred*, and أَلْفْ *a thousand*, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as مِائَةُ رَجُلٍ 100 *men*; مِائَتَا 200 *asses*; ثَلْثُمِائَةِ كَلْبٍ 300 *dogs*; أَلْفُ مَدِينَةٍ 1000 *cities*; أَحَدَ عَشَرَ أَلْفَ دِينَارٍ 11,000 *dīnārs*; أَرْبَعَةُ آلَافِ رَجُلٍ 4000 *men*; أَلْفَا كِتَابٍ 2000 *books*; ثَلْثُمِائَةِ أَلْفِ رَجُلٍ 300,000 *men*.

Rem. The accus. sing. or genit. plur. after مِائَةٌ [and أَلْفٌ] is very rare; as إِذَا عَاشَ ٱلْفَتَى مِائَتَيْنِ عَامًا *when a man has lived two hundred years;* وَلَبِثُوا فِى كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِينَ *and they tarried in their cave three hundred years* (where others read مِائَةٍ. and regard سِنِينَ as a بَدَلٌ or permutative apposition to ثَلٰثَ مِائَةٍ). A

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as بَيْنَ ٱلْهِجْرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى ٱلتَّوْرَاةِ ٱلْعِبْرَانِيَّةِ أَرْبَعَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَإِحْدَى وَأَرْبَعُونَ سَنَةً *between the Hígra and Adam, according to the Hebrew Pentateuch, there are* 4741 *years;* بَيْنَ تَبَلْبُلِ ٱلْأَلْسُنِ وَبَيْنَ ٱلْهِجْرَةِ عَلَى ٱخْتِيَارِ ٱلْمُؤَرِّخِينَ ثَلَاثَةُ آلَافٍ وَثَلٰثُمِائَةٍ وَأَرْبَعُ سِنِينَ *between the confusion of tongues and the Hígra, there are, according to the assumption of the chronologists,* 3304 *years.* The substantive may, however, be repeated after each numeral; as اَلْغَرْبِيَّةُ غِيرَتُهَا أَلْفَا أَلْفِ دِينَارٍ وَمِائَةُ أَلْفِ دِينَارٍ وَأَرْبَعَةٌ وَأَرْبَعُونَ أَلْفَ دِينَارٍ وَثَمَانُونَ دِينَارًا جَيْشِيَّةً *the revenue of (the province of) el-Garbíya* (in Lower Egypt) *is* 2,144,080 *military dīnārs.* In large amounts, consisting of millions, hundreds of thousands and thousands, the word أَلْفٌ must be repeated after each numeral; as جُمْلَةُ ذٰلِكَ تِسْعَةُ آلَافِ أَلْفٍ وَخَمْسُمِائَةِ أَلْفٍ وَأَرْبَعَةٌ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَأَرْبَعَةٌ وَسِتُّونَ دِينَارًا *the total of this amounts to* 9,584,264 *dīnārs.* B C

105. The higher cardinal numbers, as well as those from 3 to 10 (Vol. i. § 321), may be placed in apposition to the substantive denoting the objects numbered; as جَذَبَ ٱلشَّبَكَةَ إِلَى ٱلْأَرْضِ مُمْتَلِئَةً سَمَكًا كَبِيرًا مِائَةً وَثَلٰثَةً وَخَمْسِينَ *he drew the net to land, full of large fishes, a hundred and fifty-three;* كَانَتْ شُعُوبُ أَوْلَادِ نُوحٍ ٱلثَّلٰثَةِ عِنْدَ تَبَلْبُلِ ٱلْأَلْسُنِ ٱثْنَيْنِ وَسَبْعِينَ شَعْبًا *the nations sprung from the three* D

A *sons of Noah were, at the time of the confusion of tongues, seventy-two in number* (the substantive denoting the things numbered, شَعْبٌ, is repeated here, because the last numeral requires it in a form different in number and case from شُعُوبُ).

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered (see Vol. i. § 319), the following rules hold.

(*a*) If the plural of the substantive denoting the things num-
B bered differs in gender from the singular, the numeral agrees with the *singular*; as سَبْعُ سِنِينَ *seven years* (sing. سَنَةٌ, fem.), but سَبْعَةُ أَعْوَامٍ *id.* (sing. عَامٌ, masc.); ثَلَاثَةُ حَمَّامَاتٍ *three baths* (sing. حَمَّامٌ, masc.); سِتَّةُ مُجَلَّدَاتٍ *six volumes* (sing. مُجَلَّدٌ, masc.). This rule holds even when the substantive itself is suppressed; as صُمْتُ خَمْسَةً *I fasted five days* (i.e. خَمْسَةَ أَيَّامٍ, from يَوْمٌ, masc., *a day*); سِرْتُ خَمْسًا *I travelled five nights* (i.e. خَمْسَ لَيَالٍ,
C from لَيْلَةٌ, fem., *a night*); مِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ *among them are creatures which walk on four feet* (i.e. عَلَى أَرْبَعِ أَرْجُلٍ, from رِجْلٌ, fem., *a foot*); يَا عَيْنِ بَكِّي عِنْدَ كُلِّ صَبَاحِ جُودِي بِأَرْبَعَةٍ عَلَى ٱلْجَرَّاحِ *O eye of mine, weep every morning* (صَبَاحِ in rhyme for صَبَاحٍ); *shed copious tears over el-Ǵarrāḥ* (lit. *weep with the four channels for tears*, بِأَرْبَعَةِ ٱلشُّؤُونِ, from the sing. شَأْنٌ, masc., or *with the four*
D *corners of the eyes*, بِأَرْبَعَةِ جَوَانِبِ ٱلْعَيْنِ, from the sing. جَانِبٌ, masc., *a side*).

REM. This rule is often disregarded by modern incorrect writers and copyists.

(*b*) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e.g. ثَلَاثَةُ أَشْخُصٍ *three persons*,

from شَخْصٌ, masc.: ثَلٰثُ أَعْيُنٍ *three human beings*, from عَيْنٌ, fem. A
But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as فَكَانَ مِجَنِّى دُونَ مَنْ كُنْتُ أَتَّقِى ثَلٰثَ شُخُوصٍ كَاعِبَانِ وَمُعْصِرُ *and so my shield against those whom I feared was three persons, two girls and a young woman* (كَاعِبٌ and مُعْصِرٌ are used only of women, Vol. i. § 297, *c*, rem. *b*: شُخُوصٍ is here employed by the poet, through the exigency of the metre, instead of B
أَشْخُصٍ, § 96: مُعْصِرُ stands in rhyme for مُعْصِرٌ). Again: فَإِنَّ كِلَابًا هٰذِهِ عَشْرُ أَبْطُنٍ وَأَنْتَ بَرِىٓءٌ مِنْ قَبَآئِلِهَا ٱلْعَشْرِ *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches* (أَبْطُنٌ is a plural of بَطْنٌ, Vol. i. § 304, rem. *c*, which is masc., but the numeral takes the gender of the feminine substantive قَبِيلَةٌ, which immediately follows in its plural form قَبَآئِلُ): and in the Kor'ān, ch. vii. 160, وَقَطَّعْنَاهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا *and we divided* C
them into twelve tribes (or) nations (أَسْبَاطٌ is the plural of سِبْطٌ, masc., Heb. שֵׁבֶט, but the numeral agrees with أُمَّةٌ, which follows in the plural form أُمَمٌ). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different: as ثَلٰثَةُ أَنْفُسٍ *three persons (of the male sex)*, where ثَلٰثَةٌ is masc., although نَفْسٌ is fem., because نَفْسٌ is here equivalent to إِنْسَانٌ or رَجُلٌ. D

(*c*) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive: e.g. مَنْ جَآءَ بِٱلْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا *he who does a good thing, shall receive a tenfold recompense for it*, lit. *shall receive ten (good things) like it* (عَشْرُ is fem., because مِثْلٌ, plur. أَمْثَالٌ, though masc., is here only an epithet of حَسَنَاتٍ understood, the plur. of حَسَنَةٌ, which is fem.).

A (*d*) When the numeral is connected with the substantive by the preposition مِنْ (§ 98), it agrees in gender with the substantive; as أَرْبَعٌ مِنَ ٱلْغَنَمِ *four sheep* (غَنَمٌ being fem., Vol. i. § 290, *a*, ϵ); ثَلٰثَةٌ مِنَ ٱلْبَطِّ *three ducks* (بَطٌّ being masc. [by form], Vol. i. § 292, *a*)*. This is the case even when an epithet follows which fixes the real gender of the objects numbered; as أَرْبَعٌ مِنَ ٱلْغَنَمِ ذُكُورٌ *four sheep, males;* ثَلٰثَةٌ مِنَ ٱلْبَطِّ إِنَاثٌ *three ducks, females.* If, however, the B epithet be placed between the numeral and the substantive, the numeral must agree in gender with the epithet; as أَرْبَعَةٌ ذُكُورٌ مِنَ ٱلْغَنَمِ, ثَلٰثٌ إِنَاثٌ مِنَ ٱلْبَطِّ [comp. § 96, rem. *c*].

(*e*) The numerals as abstract numbers (Vol. i. § 309, *b*, ϵ) are of the masculine gender; as ثَلٰثَةُ نِصْفُ سِتَّةٍ, or ٱلثَّلٰثَةُ نِصْفُ ٱلسِّتَّةِ, *three is the half of six.*

(*f*) In the enumeration of several groups of objects of different genders, the following rules hold.—(*α*) The numerals from 3 to 5, C inclusive, must be repeated before each substantive, and vary in gender accordingly; as لِى خَمْسَةُ أَعْبُدٍ وَخَمْسُ إِمَآءٍ (آمِ) *I have five male and five female slaves.* (*β*) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as لِى ثَمَانِيَةُ أَعْبُدٍ وَإِمَآءٍ (آمِ) *I have eight male and (eight) female slaves,* or, transposing the words, وَأَعْبُدٍ (آمِ) لِى ثَمَانِى إِمَآءٍ. (γ) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational D beings; as عِنْدِى خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً *I have fifteen male and (fifteen) female slaves,* or, transposing the words, عِنْدِى خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا. But when the substantives designate irrational objects,

* [We may of course say also أَرْبَعُ نَعَجَاتٍ (or شِيَاهٍ) مِنَ ٱلْغَنَمِ and ثَلَاثَةُ بَطَّاتٍ مِنَ ٱلْبَطِّ.]

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the numerals take the gender of the nearest substantive; as عِنْدِى A
خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً *I have fifteen male and (fifteen) female camels,* or, transposing the words, عِنْدِى خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا. If, however, in the case of irrational objects, a vague, general expression, such as مَا بَيْنَ (§ 67), be interposed between the numeral and the things numbered, the numeral is always of the *feminine* gender; as عِنْدِى خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ *I possess fifteen camels, male and female,* or, transposing the words, عِنْدِى خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ B
وَجَمَلٍ.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

(*a*) When the numeral is used to express an abstract number, and hence contains the idea of genus; e.g. اَلثَّلٰثَةُ نِصْفُ ٱلسِّتَّةِ *three* (every three) *is the half of six* (every six). The article is here C
employed لِلْجِنْسِ, *to indicate the genus* [Vol. i. § 345, rem. *a*]. It is not, however, essential, for, regarding the numeral as a عَلَمٌ جِنْسِىٌّ (Vol. i. § 191, rem. *b*, 5 *a*), we may say with equal correctness ثَلٰثَةُ نِصْفُ سِتَّةٍ.

(*b*) When the objects numbered have already been mentioned, or are supposed to be well known; as فَرَجَعَ ٱلسَّبْعُونَ بِفَرَحٍ *and the seventy* (disciples) *returned with joy*: وَقَدْ جَاوَزْتُ حَدَّ ٱلْأَرْبَعِينِ *since* D
I am already past forty, scil. سَنَةً *years* (observe ٱلْأَرْبَعِينِ by poetic license for ٱلْأَرْبَعِينَ). The article is here used لِلْعَهْدِ, *to indicate previous knowledge.*

(*c*) When the numeral is in apposition, as an adjective, to a definite noun; as اَلرِّجَالُ ٱلْخَمْسَةُ *the five men* (οἱ ἄνδρες οἱ πέντε, see Vol. i. § 321).

A (*d*) When the numerals, from 3 to 10, precede a definite noun in the construct state (see § 92); as ثَلٰثَةُ ٱلرِّجَالِ *the three men* (lit. *the triad of the men*); عَشَرَةُ ٱلْغِلْمَةِ *the ten slaves;* عَشْرُ ٱلْجَوَارِى *the ten female slaves;* أَرْبَعُ ٱلْأَدْوُرِ *the four houses;* خَمْسَةُ ٱلْأَشْبَارِ *the five spans;* ثَلٰثُ ٱلْأَثَافِى *the three stones* (*on which the cooking-pot rests*). Sometimes, however, the numeral too has the article; as ٱلثَّلَاثَةُ ٱلْأَصْوَاتِ ٱلْمُخْتَارَةِ *the three selected airs* or *tunes;* ٱلْخَمْسَةُ ٱلْأَثْوَابِ *the five dresses;*

B هٰذِهِ ٱلسِّتُّ ٱلْمُدُنِ *these six cities**.—According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as ٱلْأَرْبَعَةُ أَخْمَاسٍ *the four-fifths;* ٱلْخَمْسُ قُرًى *the five villages;* ٱلثَّلَاثَةُ رِجَالٍ *the three men* (vulg. ٱلثَّلَاثَةُ رِجَالْ)†.—The same remarks apply to مِائَةٌ and أَلْفٌ, with their derivatives and

C compounds; e.g. ثَلٰثُمِائَةِ ٱلدِّينَارِ *the* 300 *dīnārs,* ثَلٰثَةُ آلَافِ ٱلدِّرْهَمِ *the* 3000 *dirhams;* but also ٱلثَّلٰثُمِائَةِ ٱلدِّينَارِ, ٱلثَّلٰثَةُ آلَافِ الدِرْهَمِ, and in more modern Arabic ٱلثَّلَاثُمِائَةِ دِينَارٍ, ٱلثَّلٰثَةُ آلَافِ دِرْهَمٍ (vulg. ٱلثَّلَاثَةْ آلَافْ دِرْهَمْ, ٱلثَّلَاثُمِائَةْ دِينَارْ).—Those numerals which take the objects numbered in the accusative singular, must have the article

* [The grammarians of the school of Baṣra disapprove of this

D stances from the Traditions, as i. 61 *seq.* ٱلْمِائَةَ البَقْرَةِ وَٱلْمِائَةَ ٱلضَّائِنَةِ *the hundred cows and the hundred sheep;* i. 313 ٱلسَّبْعَةُ ٱلدَّنَانِيرِ *the seven dīnārs* (with a var. ٱلدَّنَانِيرُ ٱلسَّبْعَةُ); ii. 384 ٱلثَّلَاثَةُ ٱلنَّفَرِ *the three persons.* Comp. Fleischer, *Kl. Schr.* ii. 52 *seq.* D. G.]

† [Relatively old instances of this construction are Ibn Hiśām 331, l. 14 فَآخُذَ ٱلْمِائَةَ نَاقَةٍ *that I may get the hundred camels;* *Aġānī* xv. 147, l. paenult. أَجَازَ ٱلنِّصْفَ بَيْتٍ *he completed the halfverse.* Comp. Fleischer, l. c. 49. D. G.]

prefixed to them to render them definite, as اَلتِّسْعُونَ رَجُلًا *the 90 men*: A
and in the case of a compound of tens and units, the article must be prefixed to both, as اَلسَّبْعَةُ وَٱلسَّبْعُونَ جَمَلًا *the 77 camels*. The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without making any change in the termination, except in the case of 12; as اَلثَّلَاثَةَ عَشَرَ جَمَلًا *the thirteen camels*. But others allow the repetition of the article, as قَبْرُ يَاقُبَ ٱلْحَوَارِيِّ أَحَدِ ٱلِاثْنَيِ ٱلْعَشَرَ : اَلثَّلَثَةَ ٱلْعَشَرَ جَمَلًا *the grave of James the apostle, one of the twelve*. B

Rem. The peculiar construction of the numerals in modern Arabic, is analogous to that employed by the same dialect in such nominal compounds as اَلْمَاوَرْدْ (vulg. اَلْمَاوَرْدْ) *rose-water*, for the classical مَآءُ ٱلْوَرْدِ : اَلْحَصَالْبَانْ *frankincense in grains*, for حَصَا ٱللُّبَانِ: اَلرَّسْمَالْ *the capital* or *principal* (in speaking of money), for رَأْسُ ٱلْمَالِ : اَلتَّمْرْهِنْدِىُّ *the tamarind* (lit. *the Indian date*), for اَلتَّمْرُ ٱلْهِنْدِىُّ. C

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare § 101 and § 106. *a*): as خَامِسَ عَشَرِهِمْ *the fifteenth of them*; ثُمَّ سَارَ ٱلسُّلْطَانُ إِلَى عَزَازَ وَنَازَلَهَا ثَالِثَ ذِى ٱلْقَعْدَةِ وَتَسَلَّمَهَا حَادِىَ عَشَرَ ذِى ٱلْحِجَّةِ *next the sultān proceeded to ʿAzāz, and laid siege to it on the third of Du'l-Ḳa'da, and took possession of it by capitulation on the* D *eleventh of Du'l-Ḥiǵǵa*; وَكَانَ ثَامِنَ عِشْرِى تَمُوزَ *and it was the twenty-eighth of Tēmūz* (in this example ثَامِنَ is in the construct state before عِشْرِى, lit. *the eighth of the twenties**, and so also in

* [This construction has supplanted the coordinating of the units with the ordinals from *twentieth* to *ninetieth* by means of وَ, according

A the following ones, in which, however, the modern form عِشْرِينْ, gen. عِشْرِينِ, acc. عِشْرِينَ, is used instead of the classical عِشْرُو, gen. and acc. عِشْرِى; just as in the noun we find سِنِينْ instead of سِنُو and سِنِى, from سِنُونَ, plur. of سَنَةٌ *a year*, Vol. i. § 302, rem. *d*); هُوَ حَادِى عِشْرِينِ تِشْرِى *it is the twenty-first of Tišrī;* فِى ثَالِثِ عِشْرِينِهِ نُودِىَ بِٱلْقَاهِرَةِ *on the twenty-third of this (month) there was*
B *a proclamation made in el-Ḳāhira.*

109. An ordinal number is not unfrequently connected with the genitive either (*a*) of its own cardinal, or (*b*) of the cardinal which is one less than its own.

(*a*) In the former case, the ordinal expresses *indefinitely* one of the individuals designated by the cardinal; as لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوا إِنَّ ٱللَّهَ ثَالِثُ ثَلٰثَةٍ *verily they are unbelievers who say, God is a third of three (is one of three);* إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا ثَانِىَ ٱثْنَيْنِ
C *when those, who were unbelievers, drove him forth a second of two (one of two, with a single companion);* خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ *Zèid went out a seventh of seven (with six companions).* With the numerals from 11 to 19, we may either use the whole ordinal number, or (which is better) suppress the second part of it, in which case the first part becomes declinable; as ثَانِى ٱثْنَىْ عَشَرَ, or ثَانِى عَشَرَ, *a twelfth of twelve*, fem. ثَانِيَةُ ٱثْنَتَىْ عَشْرَةَ or ثَانِيَةَ عَشْرَةَ;
D ثَالِثُ ثَلٰثَةَ عَشَرَ, or ثَالِثَ ثَلٰثَةَ عَشَرَ, *a thirteenth of thirteen*, fem. ثَالِثَةُ ثَلَاثَ عَشْرَةَ or ثَالِثَةَ عَشَرَ ثَلَاثَ عَشْرَةَ; etc.

to which ثَامِنَ in وَكَانَ ثَامِنَ وَعِشْرِى تَمُوزَ would be in the *status constructus* before تَمُوزَ, as in the cases mentioned § 78, rem. *b*. Comp. Fleischer, *Kl. Schr.* i. 697. Hence also the use of ٱلثَّانِى ٱلسَّابِعُ وَٱلْعِشْرُونَ, ٱلثَّانِى وَٱلْعِشْرُونَ for ٱلسَّابِعُ عِشْرِينَ (Vol. i. § 330, rem.) D. G.]

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Rem. Compare in Old German *selbe vierde*, i.e. *mit drei andern*: A
zuo rîten sâhen einen ritter selben dritten, i.e. *mit zwei andern*: *der grâve selbe zwelfte in eine barken spranc*, i.e. *mit elf andern*.

(*b*) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare § 86, rem. *a*) from the verbs ثَلَثَ *to make (two) into three*, رَبَعَ *to make (three) into four*, etc.: as هُوَ ثَالِثُ ٱثْنَيْنِ *he makes a third*, lit. *he makes three of two*. Hence they may also be construed with the accusative; as هُوَ رَابِعٌ ثَلَاثَةً B
he makes a fourth, fem. هِيَ رَابِعَةٌ ثَلَاثًا.—With the numerals from 11 to 19, we may in like manner say هُوَ ثَالِثَ عَشَرَ ٱثْنَىْ عَشَرَ *he makes a thirteenth*: هِيَ رَابِعَةَ عَشْرَةَ ثَلَاثَ عَشْرَةَ *she makes a fourteenth* (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction [allowing only هُوَ ثَالِثَ ٱثْنَىْ عَشَرَ and هِيَ رَابِعَةُ ثَلَاثَ عَشْرَةَ, with suppression of the ten].—With the C
numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as هُوَ رَابِعُ ثَلْثَةٍ وَعِشْرِينَ *he makes a twenty-fourth*; or, with the accusative, هِيَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ *she makes a twenty-fourth*.

Rem. *a*. Examples of the ordinals used as nomina agentis, with pronominal suffixes, are: مَا يَكُونُ مِنْ نَجْوَى ثَلٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ
there is no private converse of three, but He makes the fourth: D
سَيَقُولُونَ ثَلٰثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِٱلْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ *they will say, 'Three, their dog making the fourth'; and they will say, 'Five, their dog making the sixth,' guessing at the secret; and they will say, 'Seven, and their dog making the eighth.'*

Rem. *b*. From عِشْرُونَ *twenty* is formed a [post-classical] quadriliteral verb, the nomen agentis of which may be used in the same way as the ordinal number: e.g. هُوَ مُعَشْرِنٌ تِسْعَةَ عَشَرَ *he makes a*

A *twentieth* (lit., if we may be allowed to coin a word, *he twenties nineteen*), from عَشْرَنَ *to make* (*nineteen*) *into twenty.* [Similarly سَبْعَنَ *to make into seventy* is formed from سَبْعُونَ *seventy.*]

110. In stating dates, particularly when reckoning according to the Muḥammadan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting *year*, but agree with it in gender; as فِى سَنَةِ ثَمَانٍ وَثَمَانِينَ وَثَمَانِى مِائَةٍ لِلْإِسْكَنْدَرِ *in the year* 888 *of the Alexandrine era;*

B ثُمَّ دَخَلَتْ سَنَةُ سِتٍّ وَتِسْعِينَ وَثَلٰثِمِائَةٍ *then commenced the year* 396 (*of the Hiġra*); تُوُفِّىَ صلعم ضُحًا يَوْمَ ٱلْإِثْنَيْنِ لِثِنْتَىْ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ شَهْرِ رَبِيعٍ ٱلْأَوَّلِ سَنَةَ إِحْدَى عَشْرَةَ مِنَ ٱلْهِجْرَةِ *he* (the Prophet) *died early in the forenoon, on Monday the twelfth* (lit. *twelve nights being passed*) *of the month of the first Rabī', in the eleventh year of the Hiġra.* But if the years of a life or a reign are meant, the ordinal must be employed; as فِى ٱلسَّنَةِ ٱلسَّادِسَةِ مِنْ مُلْكِ ٱلْأَشْرَفِ شَعْبَانَ

C *in the sixth year of the reign of el-Áśraf Śa'bān:* فِى ٱلسَّنَةِ ٱلثَّانِيَةِ وَٱلْأَرْبَعِينَ مِنْ مُلْكِهِ *in the forty-second year of his reign.*

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e.g. أَوَّلَ يَوْمٍ مِنْ شَهْرِ رَجَبٍ ٱلْيَوْمُ ٱلرَّابِعَ عَشَرَ مِنْ شَعْبَانَ *the first of Śa'bān;* يَوْمَ ٱلْخَمِيسِ ٱلثَّانِىَ *the fourteenth day of the month of Rèǵèb;*

D وَٱلْعِشْرِينَ لِمُحَرَّمٍ *on Thursday the twenty-second of Muḥarram;* or they reckon by the *nights* of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of Rèǵèb, which has thirty days.

1st of Rèǵèb, لِلَيْلَةٍ خَلَتْ مِنْ رَجَبٍ, or لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ, *one night of Rèǵèb being past*.*

* We may also say لِغُرَّةِ رَجَبٍ or غُرَّةَ رَجَبٍ (from غُرَّةٌ *the blaze,*

2nd, لِلَيْلَتَيْنِ خَلَتَا مِنْ رَجَبٍ. A

3d, لِثَلَاثٍ (لِثَلْثِ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ; and so on up to the

10th, لِعَشْرٍ خَلَوْنَ مِنْ رَجَبٍ.

11th, لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَتْ مِنْ رَجَبٍ; and so on up to the

14th, لِأَرْبَعَ عَشْرَةَ خَلَتْ مِنْ رَجَبٍ.

15th, فِي مُنْتَصَفِ, or فِي ٱلنِّصْفِ مِنْ رَجَبٍ, or فِي ٱنْتِصَافِ رَجَبٍ. B
in the middle of Règèb.

16th, لِأَرْبَعَ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ *fourteen nights remaining of Règèb;* and so on up to the

20th, لِعَشْرٍ (لِعَشْرِ لَيَالٍ) بَقِيَتْ (بَقِينَ) مِنْ رَجَبٍ; and so on up to the

27th, لِثَلَاثٍ بَقِينَ مِنْ رَجَبٍ.

28th, لِلَيْلَتَيْنِ بَقِيَتَا مِنْ رَجَبٍ. C

29th, لِلَيْلَةٍ بَقِيَتْ مِنْ رَجَبٍ.

30th, لِآخِرِ لَيْلَةٍ مِنْ رَجَبٍ *on the last night of Règèb**.

Germ. *Blässe, on a horse's forehead, the new moon*). The word مُسْتَهَلٌّ (from هِلَالٌ *the new moon*) is likewise frequently used to denote the first of the month, and more rarely ٱسْتِهْلَالٌ, إِهْلَالٌ, مُهَلٌّ, هَلَّةٌ, and هِلٌّ; e.g. كَانَ ٱبْتِدَاءُ ٱلْوَجَعِ فِي مُسْتَهَلِّ رَبِيعٍ ٱلْأَوَّلِ وَتُوُفِّيَ صَلعم فِي ٱلثَّانِي عَشَرَ مِنْهُ *the disease began on the first of the first Rabī', and he* (the Prophet) *died on the twelfth of that month.* D

* Or لِسَلْخِ رَجَبٍ, or لِٱنْسِلَاخِ رَجَبٍ, or لِمُنْسَلَخِ رَجَبٍ. The words سَرَارٌ and سَرَرٌ, more rarely سِرَارٌ and سِرَرٌ, are also employed to denote the last day of the month.

A

II. *THE SENTENCE AND ITS PARTS.*

A. THE SENTENCE IN GENERAL.

1. *The Parts of the Sentence: the Subject, the Predicate, and their Complements.*

B **112.** Every proposition or sentence (جُمْلَةٌ, plur. جُمَلٌ, *a sum* or *total* of words) necessarily consists of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians اَلْمُسْنَدُ *that which leans upon* or *is supported by* (*the subject*), *the attribute;* the former, اَلْمُسْنَدُ إِلَيْهِ *that upon which* (*the attribute*) *leans,* or *by which it is supported, that to which something is attributed.* The relation between them is termed اَلْإِسْنَادُ, properly *the act of leaning* (*one thing against another*), then, as a concrete, *the relation of*
C *attribution.*

Rem. *a.* Some grammarians [e.g. Sībawèih], however, call the *subject* اَلْمُسْنَدُ or اَلْمُسَنَّدُ, and the *predicate* اَلْمُسْنَدُ إِلَيْهِ.

[Rem. *b.* An indispensable member of a proposition is called عُمْدَةٌ (lit. *a support*), whereas a dispensable member, as, for instance, the objective complement of a verb, when the suppression thereof is not detrimental to the meaning, is called فَضْلَةٌ (lit. *a redundancy*).
D Comp. § 44, *c*, rem. *a.*]

113. The subject is either a *noun* (substantive or expressed pronoun*), or a *pronoun implied in the verb;* the predicate is a *noun* (substantive or adjective), a *verb* [or a preposition with its genitive = an adverb]; e.g. زَيْدٌ عَالِمٌ *Zèid is learned;* أَنْتَ شَرِيفٌ *thou art noble;* اَللّٰهُ هُوَ اَلْحَقُّ *God is the truth:* مَاتَ زَيْدٌ *Zèid is dead;* مَاتَ *he is*

* [See, however, § 48, *f*, rem. *a.*]

dead (in which last example the pronoun هُوَ is implied in the verb); A
[هَاهُنَا رَجُلٌ *here is a man*].—Every sentence which begins with the subject (substantive or pronoun) is called by the Arab grammarians جُمْلَةٌ ٱسْمِيَّةٌ *a nominal sentence*. Whether the following predicate be a noun, or a preposition and the word it governs (جَارٌّ وَمَجْرُورٌ *attracting and attracted*, § 115, and Vol. i. § 355), or a verb, is a matter of indifference; زَيْدٌ مَاتَ *Zèid is dead*, is in their eyes a nominal sentence just as much as زَيْدٌ عَالِمٌ *Zèid is learned*, or زَيْدٌ فِى B
ٱلْمَسْجِدِ *Zèid is in the mosque*. What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as مَاتَ زَيْدٌ *Zèid is dead*), or a sentence consisting of a verb which includes both subject and predicate (as مَاتَ *he is dead*), is called by them جُمْلَةٌ فِعْلِيَّةٌ *a verbal sentence*. The subject of a nominal sentence is called ٱلْمُبْتَدَأُ *that with which a beginning is made, the inchoative*, C
and its predicate ٱلْخَبَرُ *the enunciative* or *announcement*. The subject of a verbal sentence is called ٱلْفَاعِلُ *the agent*, and its predicate ٱلْفِعْلُ *the action* or *verb*.

Rem. *a*. ٱلْمُبْتَدَأُ is, according to the above translation, an elliptical form of expression, for ٱلْمُبْتَدَأُ بِهِ. Compare Vol. i. § 190, rem. *b*; [where a similar elliptical expression occurs, viz. ٱلضَّمِيرُ and ٱلْمُضْمَرُ for ٱلضَّمِيرُ بِهِ and ٱلْمُضْمَرُ بِهِ. Likewise ٱلْمَنْطُوقُ τὸ D
ῥητόν is used for ٱلْمَنْطُوقُ بِهِ, ٱلْمُعْتَمَدُ for ٱلْمُعْتَمَدُ عَلَيْهِ *the relied upon*, مُشْتَرَكٌ for مُشْتَرَكٌ فِيهِ *shared in*, and (in later times) ٱلْمَغْشِىُّ for ٱلْمَغْشِىُّ عَلَيْهِ (§ 133)].

[Rem. *b*. The difference between verbal and nominal sentences, to which the native grammarians attach no small importance, is properly this, that the former relates an act or event, the latter

A gives a description of a person or thing, either absolutely, or in the form of a clause descriptive of state (§ 183, *a*). This is the constant rule in good old Arabic, unless the desire to emphasize a part of the sentence be the cause of a change in its position.]

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles أَنْ or مَا (called اَلْحُرُوفُ ٱلْمَصْدَرِيَّةُ
B *the particles which supply the place of the maṣdar* or *nomen verbi*, § 88); as أَنْ تَصُومُوا خَيْرٌ لَكُمْ *it is good for you that ye should fast* or *to fast* (صَوْمُكُمْ = أَنْ تَصُومُوا); أَعْجَبَنِى أَنْ خَرَجْتَ *it pleased me that thou wentest out*, or *thy going out pleased me* (أَنْ خَرَجْتَ = خُرُوجُكَ); طَالَ مَا عَادَيْتَ ٱلْإِسْلَامَ *thou hast long been hostile to ĕl-'Islām* (مَا عَادَيْتَ = مُعَادَاتُكَ).

[REM. Instead of a sentence compounded with أَنْ, sometimes
C an *oratio directa* is used, as تَسْمَعُ بِٱلْمُعَيْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ *thy hearing of the little Ma'addī is better than thy seeing him;* فَإِنِّى أَكُونُ وَزِيرًا خَيْرٌ مِنْ أَنْ أَكُونَ أَمِيرًا *for my being wèzīr is better than my being ĕmīr;* فَيَأْتِى الخُلْفُ مِنْهُمْ أَحَبُّ إِلَىَّ مِنْ أَنْ يَأْتِىَ مِنْ قِبَلِنَا *and that the breach of faith proceeds from them pleases me better than that it should proceed from us;* فَقَالَ أَسِيرُ إِلَيْهِ أَحَبُّ إِلَىَّ مِنْ أَنْ يَسِيرَ إِلَىَّ *and, said he, rather will I march towards him than that he should march towards me;* and in the
D predicate قَلِيلُ غِرَارِ ٱلنَّوْمِ أَكْبَرُ هَمِّهِ دَمُ ٱلثَّأْرِ أَوْ يَلْقَى كَمِيًّا مُسَفَّعَا *sleeping hardly at all, his principal object being to obtain his blood-revenge, or to meet an ironclad warrior* (*Ḥamāsa*, p. 245). D. G.]

115. The predicate may be, as mentioned in § 113, a preposition with its genitive; as زَيْدٌ فِى ٱلْمَسْجِدِ *Zèid is in the mosque;* زَيْدٌ عِنْدَكَ *Zèid is with thee* or *in thy house;* نَحْنُ لِلّٰهِ *we are God's;* أَنَا مِنَ ٱلصَّادِقِينَ *I am one of those who speak the truth;* عَلَىَّ دَيْنٌ *I owe*

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some money (lit. *upon me there is a debt*, see § 59, *c*); لَكَ أَنْ تَفْعَلَهُ A
thou mayest do it (lit. *it is to thee that thou do it*). When the subject is placed first, these are nominal sentences (§ 113); but when the predicate precedes it, their nature is doubtful, most grammarians holding them to be transposed nominal sentences (in which case عَلَيَّ in عَلَيَّ دَيْنٌ is a خَبَرٌ مُقَدَّمٌ or *predicate placed in front*, and دَيْنٌ a مُبْتَدَأٌ مُؤَخَّرٌ or *subject placed behind*), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that عَلَيَّ is equivalent to يَسْتَقِرُّ عَلَيَّ *there rests upon me*, and دَيْنٌ is the B
فَاعِلٌ or subject of this suppressed verb). A sentence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs جُمْلَةٌ ظَرْفِيَّةٌ *a local sentence* (see Vol. i. § 221, rem. *a*); and if the genitive indicates any other relation but that of place, it is said to be جُمْلَةٌ جَارِيَةٌ مَجْرَى ٱلظَّرْفِيَّةِ *a sentence which runs the course*, or *follows the analogy, of a local sentence*. As, however, the expression ظَرْفٌ is often used in the general sense of جَارٌّ وَمَجْرُورٌ (§ 113), any C
sentence commencing with a preposition and its genitive as the predicate may be called جُمْلَةٌ ظَرْفِيَّةٌ (see § 127, *a*).

[Rem. The difference in signification between those sentences in which the predicate and those in which the subject precedes lies in the fact, that the logical emphasis always falls on that part of the sentence that is put in the second place (comp. § 36, rem. *b*); زَيْدٌ فِي ٱلْمَسْجِدِ *Zèid is in the mosque* (*not elsewhere*), but فِي ٱلْمَسْجِدِ زَيْدٌ *in the mosque is Zèid* (*not any one else*).] D

116. When the predicate is a preposition with its genitive [or an adverb], and the subject is an indefinite substantive, or a sentence compounded of أَنْ and a finite verb (§ 114), the predicate must necessarily be put first; as عِنْدَكَ رَجُلٌ *a man is with thee* or *in thy house*; فِي ٱلدَّارِ ٱمْرَأَةٌ *a woman is in the house*; لَكَ أَنْ تَفْعَلَهُ *thou mayest do it*; and not رَجُلٌ عِنْدَكَ, ٱمْرَأَةٌ فِي ٱلدَّارِ, أَنْ تَفْعَلَهُ لَكَ.
Unless the indefinite substantive be accompanied by an adjective,

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A expressed or implied, when either order is admissible; as عِنْدِى رَجُلٌ كَرِيمٌ, or رَجُلٌ كَرِيمٌ عِنْدِى, *a noble man is with me* or *in my house;* عِنْدَنَا رُجَيْلٌ, or رُجَيْلٌ عِنْدَنَا, *there is a little man,* or *a mean-looking fellow* (رُجَيْلٌ = رَجُلٌ صَغِيرٌ or رَجُلٌ حَقِيرٌ) *with us* or *at our house*—[or unless the sentence expresses a wish, when the indefinite subject comes first; as سَلَامٌ عَلَيْكَ, وَيْلٌ لِزَيْدٍ (§ 127, *e*). In case of inversion, the subject must be defined by the article, as عَلَيْكَ ٱلسَّلَامُ, لِزَيْدٍ ٱلْوَيْلُ].

B **117.** This inversion of subject and predicate also necessarily takes place in a nominal sentence: (*α*) when the مُبْتَدَأٌ comprises a pronoun which refers to a word in the خَبَرٌ, as مِلْؤُ عَيْنٍ حَبِيبُهَا *what an eye loves fills* (or *satisfies*) *it,* فِى ٱلدَّارِ صَاحِبُهَا *its master* (or *owner*) *is in the house,* not صَاحِبُهَا فِى ٱلدَّارِ, حَبِيبُهَا مِلْؤُ عَيْنٍ; (*β*) when the مُبْتَدَأٌ is restricted by إِنَّمَا or إِلَّا, as إِنَّمَا فِى ٱلدَّارِ زَيْدٌ *only Zèid is in the house,* مَا فِى ٱلدَّارِ إِلَّا زَيْدٌ *there is no one but Zèid in the house,*

C مَا لَنَا إِلَّا ٱتِّبَاعُ أَحْمَدَ *we have nothing* (*to do*) *but to follow Aḥmèd* (*Muḥammad*), not إِنَّمَا زَيْدٌ فِى ٱلدَّارِ, which would mean *Zèid is only in the house* [comp. §§ 115, rem., 185]; (*γ*) when the خَبَرٌ is an interrogative, as مَنْ أَنْتَ *who art thou?* مَا هٰذَا *what is this?* أَيْنَ زَيْدٌ *where is Zèid?* كَيْفَ عَمْرٌو *how is 'Amr?*

REM. *a.* With the particle إِلَّا under *β* we find occasional exceptions; as فَيَا رَبِّ هَلْ إِلَّا بِكَ ٱلنَّصْرُ يُرْتَجَى عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكَ

D ٱلْمُعَوَّلُ *O my Lord, can victory over them be hoped for save through Thee? and* (*on whom*) *can one rely save on Thee?*

REM. *b.* The inversion likewise takes place when a nominal proposition is preceded by an interrogative or negative particle, the transposed predicate agreeing with the subject in number*; as

* [In the words أَأَيْقَاظٌ أُمَيَّةُ أَمْ نِيَامُ (Tab. ii. 1973, l. 7) أُمَيَّةُ has the sense of a collective: *are the house of Omèiya waking or sleeping?* D. G.]

A هَلْ قَآئِمُونَ ٱلرِّجَالُ *the two men are not standing:* مَا قَآئِمَانِ ٱلرَّجُلَانِ or أَقِيَامٌ ٱلرِّجَالُ, *are the men standing?* See § 121.

118. In verbal sentences the subject or agent must always follow the predicate or verb; as مَاتَ عُمَرُ *'Omar is dead;* عُمَرُ مَاتَ أَبُوهُ *'Omar's father* (lit. *'Omar, his father*) *is dead* (see § 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a فَاعِلٌ or agent, but a B مُبْتَدَأٌ or inchoative, of which the latter is the خَبَرٌ or enuntiative, the whole being not a verbal but a nominal sentence (see § 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§ 113), may be called *compound;* e.g. زَيْدٌ مَاتَ *Zèid is dead,* = زَيْدٌ مَاتَ هُوَ; أَنَا قُلْتُ *I have said,* where the agent is تُ in قُلْتُ. In such sentences, the pronoun which is contained in the verb takes the place of, and falls back upon, the noun which stands before the compound verbal sentence and constitutes its inchoative.—The dif- C ference between a compound nominal sentence, such as زَيْدٌ مَاتَ, and a verbal one, such as مَاتَ زَيْدٌ, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e.g. زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ *Zèid is dead and 'Omar is alive,* = أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a D contrast of two inchoatives is not admissible. Even when the verb is put into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; for example: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ THEE *we worship and to* THEE *we cry for help;* ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ عُمَرُ رَجُلَيْنِ ٱثْنَيْنِ *Zèid struck* ONE *man, and 'Omar struck* TWO *men.*

A **120.** Those sentences are also compound, which are composed of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: زَيْدٌ ٱبْنُهُ حَسَنٌ *Zèid's son* (lit. *Zèid, his son*) *is handsome;* زَيْدٌ مَاتَ أَبُوهُ *Zèid's father is dead;* زَيْدٌ قُتِلَ أَخُوهُ *Zèid's brother has been killed;* زَيْدٌ جِىءَ إِلَيْهِ بِكِتَابٍ *a letter has been brought to Zèid* (lit. *Zèid, there has been a coming to him with a letter*). In compound sentences of this sort, there is appended to the subject of the nominal or verbal B sentence, which occupies the place of the خَبَرٌ, a pronominal suffix, called ٱلرَّابِطُ, *the binder* or *connecter*, which represents, and falls back upon, the noun forming the مُبْتَدَأٌ. Such a sentence is said by the grammarians to be جُمْلَةٌ ذَاتُ وَجْهَيْنِ, *a sentence with two faces* or *aspects*, because, as a whole, it partakes both of the nominal and the verbal nature.

REM. *a.* The pronominal suffix is sometimes omitted in cases in C which the sense is perfectly clear without it; as ٱلسَّمْنُ مَنَوَانِ بِدِرْهَمٍ *the ghee is (at the rate of) two manās for a dirham;* ٱلْبُرُّ ٱلْكُرُّ بِسِتِّينَ دِرْهَمًا *the wheat is (at the rate of) sixty dirhams per kurr;* i.e. مَنَوَانِ مِنْهُ *two manās of it,* ٱلْكُرُّ مِنْهُ *the kurr of it.*

REM. *b.* A pronominal رَابِطٌ is not required when the خَبَرٌ is D wider or more general in its signification than the مُبْتَدَأٌ; as زَيْدٌ نِعْمَ ٱلرَّجُلُ *What an excellent man Zèid is!* Nor when the مُبْتَدَأٌ and خَبَرٌ are perfectly identical in meaning; as نُطْقِى ٱللّٰهُ حَسْبِى *my utterance (is), God is my sufficiency;* قَوْلِى لَا إِلٰهَ إِلَّا ٱللّٰهُ *what I say (is), There is no god but God.*

121. (*a*) If a sentence consists of a verbal adjective occupying the first place, and a noun occupying the second, it may be regarded as a verbal sentence, the verbal adjective being looked upon as a verb

and the noun as its agent. E.g. خَبِيرٌ بَنُو لِهْبٍ *the Banū Lihb are* A
skilled (in augury): فَخَيْرٌ نَحْنُ عِنْدَ ٱلنَّاسِ مِنْكُمْ *and so we are better than you in the opinion of men* (where, according to the analysis of the grammarians, خَبِيرٌ and خَيْرٌ are the مُبْتَدَأٌ, and بَنُو and نَحْنُ are each a فَاعِلٌ سَادٌّ مَسَدَّ ٱلْخَبَرِ or *agent supplying the place of the khabar*): زَيْدٌ ضَارِبٌ غُلَامُهُ عُمَرَ *Zèid's slave is beating 'Omar* (where غُلَامٌ is the فَاعِلٌ of ضَارِبٌ): جَآءَنِي زَيْدٌ ٱلْحَسَنُ غُلَامُهُ *there came to me Zèid,* B
whose slave is handsome.—(b) The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and put in the singular, without regard to the number of the following noun. E.g. أَقَائِمٌ زَيْدٌ *is Zèid standing?* مَا ذَاهِبَةٌ هِنْدٌ *Hind is not going away* (where قَائِمٌ and ذَاهِبَةٌ are the مُبْتَدَأٌ, and زَيْدٌ and هِنْدٌ are each a فَاعِلٌ سَادٌّ مَسَدَّ ٱلْخَبَرِ): أَقَائِمٌ ٱلرِّجَالُ *are the men* C
standing? مَا قَائِمٌ ٱلرَّجُلَانِ *the two men are not standing;* أَقَائِمٌ أَبَوَاهُ زَيْدٌ *are Zèid's parents standing?* (where قَائِمٌ is a transposed خَبَرٌ, its فَاعِلٌ أَبَوَاهُ, and زَيْدٌ a transposed مُبْتَدَأٌ): هَلْ مَضْرُوبٌ بَنُوكَ *are thy sons beaten?* (where مَضْرُوبٌ is the مُبْتَدَأٌ, and بَنُو a نَآئِبُ فَاعِلٍ سَادٌّ مَسَدَّ ٱلْخَبَرِ or *deputy-agent supplying the place of the* خَبَرٌ).
Similarly: أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَا إِبْرٰهِيمُ *art thou going to forsake* D
my gods, O Abraham? خَلِيلَيَّ مَا وَافٍ بِعَهْدِيَ أَنْتُمَا *my two friends, ye do not keep your compact with me;* أَمُنْجِزٌ أَنْتُمْ وَعْدًا وَثِقْتُ بِهِ *will ye fulfil a promise on which I relied?* غَيْرُ لَاهٍ عِدَاكَ فَٱطَّرِحِ ٱللَّهْوَ *thy enemies are not in play, so do thou leave off play* (where غَيْرُ لَاهٍ = مَا لَاهٍ, i.e. مَا تَارِكٌ أَمْرَكَ). But if the verbal adjective agrees with the following noun in number, the sentence is regarded as nominal; e.g. مَا قَائِمَانِ ٱلرَّجُلَانِ *the two men are not standing* (where

A قَآئِمَانِ is a خَبَرٌ مُقَدَّمٌ and اَلرَّجُلَانِ a مُبْتَدَأٌ مُؤَخَّرٌ). See § 117, rem. *b*.

REM. In the case of a singular noun, as أَقَآئِمٌ زَيْدٌ, a double analysis is possible; قَآئِمٌ may be regarded as a مُبْتَدَأٌ, of which زَيْدٌ is the فَاعِلٌ سَادٌّ مَسَدَّ ٱلْخَبَرِ, and this is the preferable view; or قَآئِمٌ may be regarded as a transposed خَبَرٌ, of which زَيْدٌ is the
B transposed مُبْتَدَأٌ.

122. The Arabic language, like the Hebrew and Syriac, has no *abstract* or *substantive verb* to unite the predicate with the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§ 41). The same remark naturally
C applies to the أَخَوَاتُ كَانَ (§ 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined
D according to the nature of the noun. E.g. يُوسُفُ مَرِيضٌ *Joseph* (*is*) *sick*, اَلسُّلْطَانُ مَرِيضٌ *the sulṭān* (*is*) *sick*, أَبُو يُوسُفَ مَرِيضٌ, *Joseph's father* (*is*) *sick*, أَبِي مَرِيضٌ *my father* (*is*) *sick*, هُوَ مَرِيضٌ *he* (*is*) *sick*, هٰذَا مَرِيضٌ *this man* (*is*) *sick*; whereas هٰذَا ٱلْمَرِيضُ would mean either *this* (*is*) *the sick* (*man*) or *this sick* (*man*), and اَلسُّلْطَانُ ٱلْمَرِيضُ *the sick sulṭān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see § 129),

to prevent any possibility of the predicate being taken for a mere A
apposition. This is done even when the subject is a pronoun of the
first or second person. For example: ٱللّٰهُ هُوَ ٱلْحَىُّ ٱلْقَيُّومُ *God is*
the living, the self-subsisting, ٱللّٰهُ هُوَ ٱلْحَيٰوةُ وَٱلْحَقُّ *God is the life*
and the truth, ٱلْغِنَى هُوَ ٱلْقُنُوعُ *the (only true) wealth is contentment,*
أُولٰئِكَ هُمْ وَقُودُ ٱلنَّارِ *these are fuel for the fire,* ذٰلِكَ ٱلرَّجُلُ هُوَ أَنَا *that*
man is I, أَنَا هُوَ ٱلطَّرِيقُ *I am the way and the truth and the life,* B
أَنَا هُوَ ٱلرَّبُّ إِلٰهُكَ *I am the Lord thy God,* مَنْ هُوَ أَنَا
وَٱلْحَقُّ وَٱلْحَيٰوةُ *who am I*?* [The insertion of this pronoun takes place also fre-
quently, when the predicate is a comparative, as زَيْدٌ هُوَ أَفْضَلُ مِنْ
عَمْرٍو *Zèid is more excellent than Amr.*] This interposed pronoun,
which is equally common in the other Semitic languages, is called by
the grammarians ضَمِيرُ ٱلْفَصْلِ [or simply ٱلْفَصْلُ] *the pronoun of*
separation (between the مُبْتَدَأٌ and the خَبَرٌ), ضَمِيرُ ٱلْعِمَادِ [or simply C
ٱلْعِمَادُ] *the pronoun which serves as a prop* or *support* (to the sentence),
or simply ٱلدِّعَامَةُ *the prop* or *support.*

125. In the case of a definite subject in the accusative after
إِنَّ, أَنَّ, etc. (§ 36), the ضَمِيرُ ٱلْفَصْلِ is not required, because the
predicate is sufficiently marked as such by its remaining in the
nominative, as إِنَّ ٱللّٰهَ ثَالِثُ ثَلٰثَةٍ *verily God is one of three;* whereas D
a mere apposition would be in the same case as the subject, viz. the
accusative. A pronoun may, however, be inserted, provided it be of
the same person as the substantive or pronoun after إِنَّ, etc.; as
إِنَّ ٱلْآخِرَةَ هِىَ دَارُ ٱلْقَرَارِ *verily the world to come is the everlasting*

* [This insertion of the pronoun of the 3d person after the pronouns of the 1st and 2d person, is post-classical; comp. Fleischer, *Kl. Schr.* i. 588 *seq.*]

A *abode,* إِنَّكَ أَنْتَ ٱلْوَهَّابُ *Thou art the bounteous giver,* إِنِّي أَنَا رَبُّكَ *I am thy Lord.* Very often the predicate after إِنَّ, etc., is introduced, for the sake of greater distinctness, by the particle لَ (§ 36), as إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ *verily God is good towards men;* and even here the pronoun may be introduced after لَ, as إِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ *verily God is the mighty, the wise;* إِنَّ هٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ *verily this is the true narrative.*

B REM. The noun governed by إِنَّ, etc., is not regarded by the Arab grammarians as a مُبْتَدَأٌ, but as the اِسْمُ إِنَّ, *the noun of 'inna,* etc. See § 36, rem. *a.*

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed
C to it, cannot possibly form any one portion of the sentence (subject or predicate) in connexion with the noun which is separated from it by these words. For example: قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى *kind words and forgiveness are better than alms followed by injury;* وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ *and verily a female slave who believes is better than an idolatress, even when she* (the latter) *pleases you* (*more*).

D **127.** The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*,

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* *Indefinite* (نَكِرَةٌ) is here to be taken in the sense [not only of not being defined by the article or the genitive of a defined word, but even] of *not having a genitive after it,* for such phrases as عَمَلُ بِرٍّ يَزِينُ *a pious action* or *good work adorns* (*a man*), عَدْلُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ *an hour's justice is better than a thousand months'*

or one which is not qualified by an adjective, or an expression equivalent to an adjective (as رَجُلٌ مِنَ ٱلْكِرَامِ عِنْدَنَا *there is a man of the noble with us*, =رَجُلٌ كَرِيمٌ *a noble man*); except in certain cases, of which the following are the most important. A

(*a*) When the sentence is of the class called ٱلْجُمْلَةُ ٱلظَّرْفِيَّةُ (taking this term in its widest sense, § 115 at the end), and (α) the predicate is placed first, as فِى ٱلدَّارِ رَجُلٌ *there is a man in the house*, تَحْتَ رَأْسِى سَرْجٌ *under my head there is a saddle*, عِنْدَ زَيْدٍ نَمِرَةٌ *there is a leopard in Zèid's possession*; or (*β*) the subject is preceded by an interrogative or negative particle, as أَرَجُلٌ فِى ٱلدَّارِ أَمِ ٱمْرَأَةٌ *is there a man in the house, or a woman?* هَلْ إِنْسَانٌ فِى ٱلدَّارِ *is there any person in the house?* هَلْ فَتًى فِيكُمْ *is there a young man among you?* مَا أَحَدٌ فِى ٱلدَّارِ *there is no one in the house*, مَا خِلٌّ لَنَا *we have no friend*, مَا أَحَدٌ خَيْرٌ مِنْكَ *there is no one better than thou art*. B C

(*b*) When the subject is preceded by the affirmative لَ; as لَرَجُلٌ قَائِمٌ *certainly there is a man standing*.

(*c*) When the subject is a diminutive, because the substantive then includes the idea of the adjective صَغِيرٌ *small*, or حَقِيرٌ *con-*

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worship, مِثْلُكَ لَا يَبْخَلُ *one like thee cannot be mean*, are quite admissible, and yet the governing noun is indefinite, according to § 92. The inchoative may, however, be an indefinite verbal noun, provided that it retains the government of the verb from which it is derived; e.g. رَغْبَةٌ فِى ٱلْخَيْرِ خَيْرٌ *a desire to do good is good*, أَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ وَنَهْىٌ عَنْ مُنْكَرٍ صَدَقَةٌ *to order what is right is an alms and to prohibit what is wrong is an alms*. In both these cases, however, there is evidently a sort of partial determination [تَخْصِيصٌ; comp. § 75, footnote]. D

A *temptible;* as رُجَيْلٌ عِنْدَنَا *there is a mannikin* (or *a mean fellow*) *at our house* (see § 116).

(*d*) When the subject is a noun of a general signification, such as كُلٌّ *all;* as كُلُّ فَانٍ *all perish;* كُلُّ يَمُوتُ *all die;* because كُلٌّ is here equivalent to كُلُّ ٱلنَّاسِ *all mankind*, or كُلُّ أَحَدٍ *every one*, and is therefore virtually definite (see § 82, *a*).

B (*e*) When the sentence expresses a wish or prayer; as سَلَامٌ عَلَيْكُمْ *peace be upon you!* وَيْلٌ لِزَيْدٍ *woe to Zèid!*

(*f*) When the subject is a word which contains the conditional meaning of the particle إِنْ *if*, such as مَنْ (§ 6); e.g. مَنْ يَقُمْ أَقُمْ مَعَهُ *if any one gets up, I will get up with him.*

(*g*) When the subject is preceded by the وَاوُ ٱلْحَالِ or *wāw* which introduces a circumstantial clause (§ 183), or by the conjunction
C لَوْلَا *if not*, or by the فَاءُ ٱلْجَزَاءِ [§ 187]; as سَرَيْنَا وَنَجْمٌ قَدْ أَضَاءَ فَمُذْ بَدَا مُحَيَّاكَ أَخْفَى ضَوْءُهُ كُلَّ شَارِقِ *we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star* (شَارِقِ in rhyme for شَارِقٍ); لَوْلَا ٱصْطِبَارٌ لَأَوْدَى كُلُّ ذِي مِقَةٍ *were it not for patience, every lover would die;* إِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِي ٱلرَّهْطِ *if a wild ass departs* (i.e. if a chieftain dies), *there is a wild ass* (another chieftain) *in the tribe.*

D (*h*) When the subject is the answer to a question, its predicate being suppressed; as when one asks مَنْ عِنْدَكَ *who is in thy house?* and receives the reply, رَجُلٌ *a man*, scil. عِنْدِي.

(*i*) When the subject is an adjective, agreeing with and taking the place of a suppressed substantive; as مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ *a believer is better than an unbeliever*, i.e. رَجُلٌ مُؤْمِنٌ *a believing man.*

(*j*) When the subject is connected with another subject, which is

definite or accompanied by an adjective; as زَيْدٌ وَرَجُلٌ قَائِمَانِ *Zèid* A
and a man are standing; تَمِيمِيٌّ وَرَجُلٌ فِي ٱلدَّارِ *a Temimite and*
(another) man are in the house, where أَخُو تَمِيمٍ = تَمِيمِيٌّ (p. 260, note)
or رَجُلٌ تَمِيمِيٌّ (above, *i*): رَجُلٌ وَٱمْرَأَةٌ طَوِيلَةٌ فِي ٱلدَّارِ *a man and a*
tall woman are in the house.

[(*k*) When two or more indefinite subjects are put together anti-
thetically or synthetically, as يَوْمٌ لَنَا وَيَوْمٌ عَلَيْنَا *one day is for us,* B
another against us; وَقَوْمٌ قَالَ—وَقَوْمٌ قَالَ *some say—others say.*

(*l*) When the subject is in the accusative after إِنَّ. أَنَّ. etc. (§ 36),
as إِنَّ أَسَدًا كَانَ يُلَازِمُهُ ذِئْبٌ وَثَعْلَبٌ *a lion had a wolf and a fox for*
companions.]

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

Rem. *a.* The subject may also be indefinite in some cases in C
which a strong emphasis rests upon it; as شَيْءٌ جَآءَ بِكَ SOMETHING
has brought thee, meaning شَيْءٌ عَظِيمٌ جَآءَ بِكَ *something great* or
important, or equivalent to مَا جَآءَ بِكَ إِلَّا شَيْءٌ *nothing has brought*
thee but a thing (of importance): بَقَرَةٌ تَكَلَّمَتْ *an* ox *has spoken!*

Rem. *b.* European grammarians have often erred in their
analysis of the phrase فَصَبْرٌ جَمِيلٌ in the Ḳor'ān, xii. 18, بَلْ سَوَّلَتْ D
لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ. This they have translated either *nay,*
your minds have made a thing seem pleasant unto you (and ye have
done it), but patience is becoming: or *mais la patience vaut mieux:*
or *ergo pati (patientem esse) pulchrum est;* according to which
translations صَبْرٌ would be an indefinite مُبْتَدَأٌ and جَمِيلٌ its خَبَرٌ.
Still worse is it to regard the words as an exhortation, *therefore—*
becoming patience! (also—geziemende Geduld!), which would neces-
sarily be فَصَبْرًا جَمِيلًا (§ 35). The Arab commentators are right
in regarding the words either as a compound خَبَرٌ, i.e. فَأَمْرِي صَبْرٌ

A جَمِيلٌ *and therefore my business* (or *duty*) *is* (*to show*) *becoming patience*, or as a compound مُبْتَدَأٌ, i.e. (أَمْثَلُ) فَصَبْرٌ جَمِيلٌ أَجْمَلُ *and therefore* (*to show*) *becoming patience is more seemly.* The former of these two views seems to be the preferable one. [Comp. Sībaw. i. ١٣٤.]

[REM. *c.* In such sentences as إِنَّ لِذِى ٱلْحِلْمِ قَبْلَ ٱلْيَوْمِ مَا تُقْرَعُ ٱلْعَصَا *verily, before to-day the staff was struck for an intelligent*
B *man* (i.e. he, being heedless, has been called to attention); وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِى يُوسُفَ *and before now ye have been remiss with regard to Joseph;* وَغَدًا مَا تَرَيَانِى *and to-morrow ye will see me,* مَا is not pleonastic, as it has been called by some scholars, but forms with the following verbal clause the subject of a nominal sentence of the class mentioned under *a*. Comp. Fleischer, *Kl. Schr.* i. 479, ii. 390 *seq.*, where many examples are given. D. G.]

C **128.** When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the ضَمِيرُ ٱلْفَصْلِ, that the words form a complete sentence; as إِنَّ ٱلدِّينَ عِنْدَ ٱللّٰهِ ٱلْإِسْلَامُ *the* (*only true*) *religion in God's sight is 'el-Islām;* مَثَلُ ٱلَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِى سَبِيلِ ٱللّٰهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ *the likeness of those who expend their wealth in the path* (or *cause*) *of God,* (*is*) *the likeness of a grain of corn which produces*
D *seven ears.*

129. The ضَمِيرُ ٱلْفَصْلِ is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as مُحَمَّدٌ رَسُولُ ٱللّٰهِ *Muḥammad is the apostle of God;* عَلِىٌّ وَلِىُّ ٱللّٰهِ *'Alī is the friend of God;* ذٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ *this is the great felicity* (ĕl-Ḳor'ān, ch. ix. 90, but in verse 73 we read ذٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ). Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound

subject of one; in which case we must only examine whether the A
words that follow can be taken as their predicate, without doing
violence to sense and grammar, or not.

130. From the ضَمِيرُ ٱلْفَصْلِ, or *pronoun of separation*, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (ضَمِيرُ ٱلتَّأْكِيدِ أَوِ ٱلتَّوْكِيدِ); as إِنْ كَانَ هٰذَا هُوَ ٱلسَّبَبَ THIS *was the reason;* كَانَ هٰذَا هُوَ ٱلْحَقَّ مِنْ عِنْدِكَ B *if* THIS *be the truth from Thee;* كَانَ ٱلْمُسْلِمُونَ هُمُ ٱلْجُنْدَ *the Muslims* (and not slaves or mercenaries) *formed the army;* وَلٰكِنْ كَانُوا هُمُ ٱلظَّالِمِينَ *but* THEY *were the doers of wrong.*— This pronoun is also frequently appended (as in the other Semitic languages) to a pronominal suffix in any case, to give it emphasis [comp. § 139, rem. *a*]; e.g. كُنْتَ أَنْتَ ٱلرَّقِيبَ عَلَيْهِمْ THOU *art the watcher over them;* كَانَ رَأْيُهُ هُوَ أَلَّا يَتَنَاوَلَ أَحَدٌ شَيْئًا HIS *opinion was that no one should take anything;* فَأَيْنَ نَصِيبِي أَنَا مِنْ هٰذَا ٱلنَّفَلِ C *where then is* MY *share of this booty?* لِمَنْ هٰذَا ٱلْكِتَابُ لَنَا نَحْنُ *whose is this book?* OURS: مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذٰلِكَ *what prevented* YOU *two from doing that?* إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا *if thou thinkest that* I *have less wealth and (fewer) children than thou:* and more rarely to a noun in the accusative, as وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ ٱلْبَاقِينَ *and we made his offspring the survivors.* The emphatic لَ is sometimes prefixed to it, as إِنْ كُنَّا لَنَحْنُ ٱلصَّالِحِينَ *if* WE *be the righteous.* D

[REM. In the preceding quotations from the Ḳor'ān some read أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا, هُمُ ٱلظَّالِمُونَ. هُوَ ٱلْحَقُّ, taking these words as nominal sentences, which form in the first and second case the predicate of كَانَ, in the third the second object of رَأَى, just as in أَظُنُّ زَيْدًا هُوَ خَيْرٌ مِنْكَ, *I think Zèid is better than thou art,* the words هُوَ خَيْرٌ مِنْكَ are the second object of ظَنَّ.]

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A **131.** If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose كَانَ or one of its "sisters" (§§ 41, 42). The imperfect يَكُونُ has in this case the usual meanings of the imperfect (§ 8): whilst the perfect كَانَ admits of four significations; viz. (*a*) of the *historical tense* or Greek aorist (§ 1, *a*), in which case it has, according to the Arab grammarians, the sense of صَارَ *to become;* (*b*) of the actual *perfect* (§ 1, *b*); (*c*) of the actual *imperfect*, as it were a shortening of كَانَ يَكُونُ,
B which also occasionally occurs (§ 9); and (*d*) sometimes, especially in the Ḳor'ān, of the *present*, but only by giving a peculiar turn to its use as a perfect (*has become by nature*, πέφυκα), as إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا *verily God is a watcher over you* (Sūra iv. 1). The perfect كَانَ expresses the *present* in particular after the negative particle مَا, and the interrogative particles, such as أَ; e.g. مَا كَانَ حَدِيثًا يُفْتَرَى وَلٰكِنْ تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ *it* (the Ḳor'ān) *is not a story invented*
C (by Muḥammad), *but a confirmation of what* (i.e. *of the sacred writings which*) *preceded it;* مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَآئِفِينَ *they cannot enter them* (lit. *it is not to them that they should enter them*) *but with fear;* مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ *no soul can believe except by the permission of God;* مَا كَانَ هُوَ لِيَضُرَّنَا *he is not* (*the man*) *to do us any harm;* مَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَانَكُمْ *God is incapable of letting*—lit. *is not* (*the one*) *to let—your belief perish* (i.e. *go un-*
D *rewarded*); أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ *is it a wonder to men that We have made a revelation to one of them?*

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to mention it. We have, however, the option of expressing ourselves either *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit;* or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or of the active voice, as *it rains*, Germ. *es regnet*, Fr.

il pleut. The Arabs too express themselves in both ways (with the A
restriction stated in § 133, rem. *b*). If they wish to use the *personal* form, they employ (*a*) the third person sing. masc. of the verb with its own nomen agentis, defined or undefined by the article; as قَالَ قَآئِلٌ *one said,* قَالَ ٱلْقَآئِلُ *id.* (lit. *he who,* or *every one who, was in a position to say, said*); يَقُولُ ٱلْقَآئِلُ *one says, is wont to say* (lit. *every one who is in,* or *gets into, a position to say, says*). The determination of the singular subject by the article expresses in such cases a distributive totality. (*b*) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the B
third person plural is annexed to the nomen agentis to indicate these persons; as قَالَ قَآئِلُهُمْ *one of them said.* (*c*) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قَالُوا *they say,* زَعَمُوا *they think;* but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural, as قَالَ قَآئِلُونَ *some said;* مَا سَمِعَ ٱلسَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ ذٰلِكَ *no one has ever heard anything more beautiful than this* (lit. *those who can hear have never* C
heard etc.).

Rem. *a.* Instead of the nomen agentis, defined or undefined, such words as رَجُلٌ *a man,* اِمْرَأَةٌ *a woman,* and the like, are occasionally used, with or without the article (compare 1 Sam. ix. 9); as قَالَ رَجُلٌ = يَقُولُ ٱلرَّجُلُ, قَالَ قَآئِلٌ = يَقُولُ ٱلْقَآئِلُ, etc. For the nomen agentis with the plural suffix, the word بَعْضٌ *a part, some one,* is often employed, as قَالَ قَآئِلُهُمْ = قَالَ بَعْضُهُمْ. D

[Rem. *b.* A peculiar manner of expressing the general terms *somebody, something, certain ones,* etc. is to use the relative pronouns مَنْ and مَا with repetition of the verb, as وَنَزَلَ مِنْ أَهْلِهَا مَنْ نَزَلَ *there came down from its inhabitants who came down,* i.e. *some of them;* أَعْطَانِى مَا أَعْطَانِى *he gave me what he gave me,* i.e. *much,* or *little,* or *something between the two,* according to circumstances. It

A is specially employed لِلتَّعْظِيمِ وَٱلتَّكْثِيرِ *to magnify and multiply*, if an impression of something important or mysterious is to be conveyed, e.g. Ḳor'ān liii. 16 إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَى *when that covered the sidra-tree which covered it*, i.e. *hosts of adoring angels.*]

133. If the *impersonal* form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb, [which, however, may never
B be used absolutely like the Latin *itur, fletur*]; as كُتِبَ بِٱلْقَلَمِ *it has been written, it is written with the writing reed*; سِيرَ إِلَى ٱلْعِرَاقِ *there was a travelling, they travelled towards 'Irāḳ*; اُخْتُلِفَ فِيهِ *it has been disputed, there has been a dispute about it*; يُظْمَأُ ظَمَآءً شَدِيدًا *there is vehement thirst felt, they thirst vehemently*; مُرَّ بِزَيْدٍ *there was a passing by Zèid*; أُنْزِلَ عَلَيْهِمْ *a revelation was made to them*;
C غُشِيَ عَلَيْهِ *he fainted* (lit. *there was a covering thrown over him*, comp. הִתְעַלֵּף), whence ٱلْمَغْشِيُّ عَلَيْهِ *the person in a faint*, fem. ٱلْمَغْشِيُّ عَلَيْهَا (in later times incorrectly ٱلْمَغْشِيَّةُ عَلَيْهَا, and, without the preposition [§ 113, rem.], ٱلْمَغْشِيُّ, fem. ٱلْمَغْشِيَّةُ). [Similarly سُقِطَ فِي يَدِهِ *he repented* (lit. *there was a falling upon his hand*), and hence هُوَ مَسْقُوطٌ فِي يَدِهِ *he is repenting*; ٱلشَّجَرَةُ ٱلْمَنْهِيُّ عَنْهَا *the forbidden tree*; ٱلْمُنْعَمُ عَلَيْهِمْ *the benefited ones*; مِيتَ عَنْهَا *she was*
D *left an orphan*, or *a widow.*] Verbs thus used are always of the *masculine* gender, which the Arabs frequently employ where we should use the neuter. The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract.; as ٱلْحَسَنَاتُ *beautiful things* (not ٱلْحِسَانُ, which means *handsome persons*), ٱلطَّيِّبَاتُ *good* (*things* not ٱلطَّيِّبُونَ, which means *good men*), ٱلْمَوْجُودَاتُ *existing things*, ٱلْوَاجِبَاتُ *necessary things*, ٱلْمُمْكِنَاتُ *possible things*, ٱلشَّدَآئِدُ *afflictions, calamities*, ٱلْبَوَاعِثُ *exciting*

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causes (from بَاعِثٌ), اَلْمَوَانِعُ *hindrances* (from مَانِعٌ). [The sing. fem. must be used for the neuter of the numerals, as ثَلَاثُ *three things* or *qualities*, and may be used for that of the pronouns, as هٰذِهِ *these things*.] A

Rem. *a*. The passive of directly transitive verbs may be used either personally or impersonally; as كُتِبَ *it* (*a book* or *letter*) *was written*, and *the act of writing was performed*. In the former case, the direct object or accusative of the active voice [or the sentence that supplies its place, § 23, rem. *c*] becomes the subject of the passive (قَائِمٌ مَقَامَ اَلْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, which, however, can only be used if qualified, as will be seen hereafter; so that, according to their view, the impersonal passive becomes really personal. If a passive, which is, according to our ideas, impersonal, governs an object by means of a preposition (as غُشِيَ عَلَيْهِ), this object becomes virtually the subject of the passive voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as سِيرَ إِلَيْهِ سَيْرًا (not سَيْرٌ), from the active سَارَ إِلَيْهِ سَيْرًا *he journeyed to him* (*a journeying*). In either case,—whether the passive be personal or impersonal,—it is مَا لَمْ يُسَمَّ فَاعِلُهُ, *an act of which the agent*, i.e. the acting person, *is not named* (Vol. i. § 74, rem.), not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the مَفْعُولٌ بِهِ or object of the active voice*, converted into the subject, and so نَائِبٌ, نَائِبٌ مَنَابَ اَلْفَاعِلِ, or قَائِمٌ مَقَامَ اَلْفَاعِلِ, عَنِ اَلْفَاعِلِ, *supplying the place of the agent*). If the agent is to be B C D

* The مَفْعُولٌ بِهِ, or *object*, may be either صَرِيحٌ *pure*, i.e. the accusative, or غَيْرُ صَرِيحٍ *impure*, i.e. a preposition with the genitive (جَارٌّ وَمَجْرُورٌ).

A named, the active voice must be used*.—As stated in § 26, *b*, rem. *b*, the accusative of the nomen verbi (اَلْمَفْعُولُ اَلْمُطْلَقُ) can be changed into the subject of the passive voice only when it is qualified or specialised by an adjective or a substantive in the genitive. We cannot say ضُرِبَ ضَرْبٌ, سِيرَ سَيْرٌ, because such an undefined maṣdar adds nothing to the meaning of the verb (لَا فَائِدَةَ فِيهِ); but we may say ضُرِبَ ضَرْبٌ شَدِيدٌ, سِيرَ سَيْرُ اَلْبَرِيدِ, [and even ضُرِبَ ضَرْبَةٌ.

B In expressions such as قَدْ قِيلَ فِي ذٰلِكَ قَوْلٌ and قَدْ خِيفَ خَوْفٌ the words خَوْفٌ and قَوْلٌ are not to be considered as maṣdars, but as substantives, the meaning being *something was feared* and *something was said about it*]. The ظَرْفٌ can be put in the nominative also, but only when it is capable of inflection and adds something to the meaning of the verb. We cannot say رُكِبَ سَحَرٌ from رَكِبَ سَحَرَ *he rode early this morning*, nor جُلِسَ عِنْدَكَ from جَلَسَ عِنْدَكَ *he sat beside thee*, nor سِيرَ وَقْتٌ; but we may say

C سِيرَ يَوْمُ اَلْجُمُعَةِ *Friday was travelled*, صِيمَ رَمَضَانُ *Ramaḍān was fasted*. When a passive verb is connected with a مَفْعُولٌ بِهِ, and a مَفْعُولٌ مُطْلَقٌ or مَصْدَرٌ, a ظَرْفٌ, or a جَارٌّ وَمَجْرُورٌ, the مَفْعُولٌ بِهِ alone can, as a general rule, become the نَائِبٌ عَنِ اَلْفَاعِلِ; e.g. ضُرِبَ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ اَلْجُمُعَةِ أَمَامَ اَلْأَمِيرِ فِي دَارِهِ.—Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so [§ 23, rem. *b*], their passives may of course be employed in both of the above ways; e.g. not only

D جِيءَ إِلَيْهِ (impers.) means *ventum est ad eum*, but also simply جِيءَ (pers.). In the former case, only the third person sing. masc. is used, جِيءَ بِشَيْءٍ *a thing was brought*, imperf. يُجَاءُ بِشَيْءٍ; in the

* [In modern Arabic the agent may be named with the passive by means of the preposition مِنْ *by*: see § 48, *h*, rem. *b* and comp. Fleischer, *Kl. Schr.* i. 91, 599, iii. 68, Spitta § 173, *c*, Nöldeke, *Zur Grammatik*, p. 54.]

latter, all the numbers and persons are employed, sing. 3 p. m. A
جِيَ, f. جِيئَتْ, 2 p. m. جِئْتَ, etc., as جِيَ بِشَيْءٍ *something was brought to him* (act. جَآءَهُ بِشَيْءٍ *he brought him something*).

Rem. *b.* Our impersonal actives indicating natural phenomena, such as *it snows, it rains*, etc., are always expressed by the Arabs personally. They say either ثَلَجَ ٱلثَّلْجُ *the snow snows*, مَطَرَ ٱلْمَطَرُ *the rain rains*, or ثَلَجَتِ ٱلسَّمَآءُ *the sky snows*, مَطَرَتِ ٱلسَّمَآءُ *the sky rains*. In the latter of these two forms of expression the substantive B
ٱلسَّمَآءُ is sometimes suppressed, leaving only the verb in the 3d pers. sing. fem., ثَلَجَتْ. مَطَرَتْ.—[In like manner they say أَصْبَحْتُ *I was in the morning*, where we should say *it was in the morning*; أُمْسِى *I am in the evening* for *it is evening*; لَمْ يَلْبَثْ أَنْ مَاتَ *he tarried not long that he died* for *it was not long before he died*, etc. D. G.]

Rem. *c.* In the case of words like يَجُوزُ *it is allowed*, يَجِبُ C
it is necessary, يَنْبَغِى *it behoves*, etc., followed by أَنْ with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal*.

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, D
governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for

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* [On the impersonal use of كَفَى see § 56, *c*, footnote. Comp. also Nöldeke, *Zur Grammatik*, p. 76 seq. who adds بَدَا لَهُ فِى ٱلْأَمْرِ *his opinion changed as to the matter*, فَلَمَّا كَانَ فِى ٱلْقَابِلِ *when it was next year*, etc.]

A which the Arabic, like the other Semitic languages, has no distinct pronominal form; as أَنْفَقَ مَالَهُ *he has spent his (own) money;* قَالُوا لِإِخْوَانِهِمْ *they said to their (own) brothers.* But a suffix attached to the verb itself cannot have a reflexive meaning: to give it this, the word نَفْسٌ *soul,* عَيْنٌ *eye, essence,* [or وَجْهٌ *face,*] (and in later Arabic رُوحٌ *spirit,* ذَاتٌ *substance, essence,* or حَالٌ *state*) must be interposed; as قَتَلَ نَفْسَهُ *he killed himself;* عَزِّ بِهِ نَفْسَكَ *console thyself therewith;*

B أَهْلَكْتُ رُوحِي *I have destroyed myself;* [أَسْلَمْتُ وَجْهِي لِلّٰهِ *I resign myself to God;*] except in the case of the verba cordis (§ 24, *b*, *β*), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence; as خَالَهُ مُصَابًا *he imagined himself struck;* رَآهُ يَعْصِرُ خَمْرًا *he saw himself* (in a dream, it appeared to him as if he were) *pressing out wine.* [A suffix attached to a preposition annexed to the verb may have a *reflexive* meaning,

C as أَخْرَجَ مَعَهُ مَالًا كَثِيرًا *he took a large amount of money with him;* فَلَمَّا خَرَّبَهُ بُخْتُ نَصَّرَ ذَهَبَ مَعَهُ بِوُجُوهِ بَنِي إِسْرَائِيلَ *and when Nebuchadnezzar had laid it (Jerusalem) waste he carried off with him the principal men of the Bènū 'Isrā'īl;* ضَمَمْتُ ٱبْنِي إِلَيَّ *I drew my son to myself.* This however is allowed only where no doubt can arise as to the meaning of the suffix—which in this and the former case happens oftener with the suffixes of the 1st and 2d person, than with that of the 3d pers.—and even then the interposition of نَفْسٌ, etc.

D takes place frequently.]

REM. Compare the use, in Heb. and Aram., of נֶפֶשׁ, נַפְשָׁא, *soul,* עֶצֶם or גֶּרֶם, גַּרְמָא *bone,* and גּוּף, *body;* and in Æthiopic, of ርእሰ: (*re'es*) *head.*

136. The complements which are coordinated with, or placed in apposition to, the subject or predicate, are called by the Arab grammarians اَلتَّوَابِعُ, *sequentia, followers* or *appositives* (sing. تَابِعٌ), and the word to which they are placed in apposition is called اَلْمَتْبُوعُ, *that*

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which is followed (by some word in apposition). They are generally A
connected with a noun, more rarely with a verb.

(*a*) With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender*, number, and case; e.g. رَجُلٌ كَرِيمٌ *a noble man*, اَلرَّجُلِ ٱلْكَرِيمِ *of the noble man*, زَيْدًا ٱلْكَرِيمَ *the noble Zèid* (acc.), كِتَابُهُ ٱلْعَزِيزُ *His glorious book*; قَاعِدَةٌ مُرَبَّعَةٌ *a square pedestal*; اِمْرَأَتَانِ حَسَنَتَانِ *two handsome women*; كُنُوزًا كَثِيرَةً *great treasures* (acc.); جِبَالٌ رَاسِيَةٌ, or رَاسِيَاتٌ, B
or رَوَاسٍ, *firm mountains*; قَوْمٌ كَرِيمٌ, or قَوْمٌ كُرَمَآءُ, *a noble tribe* or *family*, [قَوْمٌ فَاسِقُونَ *wicked people*. As the preceding examples prove, the adjective following a collective noun denoting rational beings (Vol. i. § 292, *b*) may be put in the singular and agree with the grammatical gender of the collective, or in the plural *sanus* or *fractus* according to the natural gender of the persons indicated. The *pluralia fracta*, even when derived from a masc. sing. are construed with adjectives in the fem. sing. or plural (*sanus* or *fractus*). They C
can have an adjective in the masc. plur. only by a *constructio ad sensum*, as has been remarked Vol. i. § 306, for instance رِجَالٌ مُؤْمِنُونَ *believing men*. This is also applicable to the names of Arab tribes, as قُرَيْشٌ ٱلْأَكْرَمُونَ *the noble Ḳorèiš* (comp. § 147). The collectives mentioned Vol. i. § 291, *a*, ϵ may be joined to an adjective in the fem. sing. or in the plur. fem. (*sanus* or *fractus*) as غَنَمٌ رَاعِيَةٌ or غَنَمٌ رَاعِيَاتٌ *pasturing sheep* or *goats*; those mentioned Vol. i. § 292, *a*] to an adjective either in the sing. masc. (as جَمْعٌ), e.g. اَلْحَمَامُ ٱلْمُطَوَّقُ D
the ring-necked doves; or in the sing. fem. (as جَمَاعَةٌ), e.g. أَعْجَازُ نَخْلٍ خَاوِيَةٍ *trunks of palm-trees worm-eaten and empty*; or in the plur.

* [Exceptions are مَآءٌ أُنْثَى *feminine*, i.e. *soft water*; رَجُلٌ خُنْثَى *a hermaphrodite*. For an exception to the agreement in number see § 100. D. G.]

A sanus fem., as نَخْلٌ بَاسِقَاتٌ *very tall palm-trees;* or in the broken plural, as اَلسَّحَابُ ٱلثِّقَالُ *the heavy clouds;* الحَمَامُ الوُرْقُ *the dusky white doves.* A noun may have two or more adjectives connected with it; as اَلْكَوْكَبُ ٱلنَّيِّرُ ٱلْأَحْمَرُ *the bright red star;* بِسْمِ ٱللّٰهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ *in the name of God, the compassionate, the merciful.*—Sometimes a substantive is used adjectively; as جَارِيَةٌ بِكْرٌ *a young woman (who*

B *is) a virgin* (נַעֲרָה בְתוּלָה); مَسَاجِدُ عِدَّةٌ *a number of mosques;* تَشْتَمِلُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٍ *it contains a number of horses and men;* سِنِينَ عَدَدًا *a number of years;* وَذَاكَ مِنْهُ خُلُقٌ عَادَةٌ *and this is a usual custom of his.* This is especially the case with nomina verbi ([اَلصِّفَةُ بِٱلْمَصْدَرِ]; see Vol. i. § 230, rem. *c*); as مَعِي رِجَالٌ فِرَةٌ *there are plenty of men with me;* وَيُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا *and they love wealth*

C *with a great love;* وَأَنْتُمْ مَعْشَرٌ زَيْدٌ عَلَى مِائَةٍ *and ye are a band of more than a hundred;* رَجُلٌ صَوْمٌ *a fasting man,* اِمْرَأَةٌ عَدْلٌ *a just woman,* ضَرْبٌ هَبْرٌ وَطَعْنٌ قَوْمٌ رِضًى *people with whom one is pleased,* نَثْرٌ وَرَمْيٌ سَعْرٌ *a cleaving blow and a violent thrust and a burning shot*.* Compare, in Hebrew, יְמִים מִסְפָּר Num. ix. 20, אֲנָשִׁים מְעַט Nehem. ii. 12; and in Syriac, ܓܢ̈ܬܐ ܣܓܝ̈ܐ *many gardens,* ܒܢ̈ܝܐ ܘܒܢ̈ܬܐ ܣܓܝ̈ܐ *many sons and daughters.*

D * [It is sometimes a matter of taste or use, whether the qualification by a genitive (§ 80), or by apposition is to be employed; for instance some tribes of Ḳèis say رَجُلٌ سَوْءٌ, رَجُلَانِ سَوْءَانِ, رِجَالٌ أَسْوَاءٌ, instead of the usual رَجُلٌ سَوْءٍ, رَجُلَا سَوْءٍ, رِجَالُ سَوْءٍ, and a tradition has مَثَلُ ٱلْجَلِيسِ ٱلسَّوْءِ مَثَلُ ٱلْكِيرِ *a bad companion is to be compared to a blacksmith's bellows* (Zamaḫśarī, *Fāik* i. 372 *seq.*; comp. the Gloss. to Ibn al-Faḳīh s. v. سوأ). D. G.]

Rem. *a.* A noun in the dual or plural may, of course, be followed by two or more adjectives in the singular, if a contrast between the objects mentioned be intended; as رَأَيْتُ ٱلزَّيْدَيْنِ ٱلْكَرِيمَ وَٱلْبَخِيلَ *I saw the two Zèids, the liberal and the stingy;* مَرَرْتُ بِرِجَالٍ طَوِيلٍ وَقَصِيرٍ وَرَبْعَةٍ *I passed by (three) men, (one) tall, (one) short, and (one) of middle size.* A

Rem. *b.* If an adjective in the dual be connected with two singular nouns, whose regents (عَامِلٌ) are identical in meaning and government, it agrees with them in case; as ذَهَبَ زَيْدٌ وَٱنْطَلَقَ عَمْرٌو, or مَرَرْتُ بِزَيْدٍ وَجُزْتُ عَلَى عَمْرٍو ٱلْكَرِيمَيْنِ. But if the two regents be discordant in meaning or government, the adjective is put either in the accusative (supplying أَعْنِي *I mean*) or in the nominative (as the خَبَرٌ of a suppressed مُبْتَدَأٌ. viz. هُمَا): as مَرَرْتُ بِزَيْدٍ وَجَاوَزْتُ ٱلْكَرِيمَانِ or جَاءَ زَيْدٌ وَذَهَبَ عَمْرٌو ٱلْكَرِيمَيْنِ: عَمْرًا ٱلْكَاتِبَيْنِ or ٱلْكَاتِبَانِ.—If the two singular nouns be connected with only one regent, as subjects or objects, the same constructions of the adjective are admissible; e.g. قَامَ زَيْدٌ وَعَمْرٌو ٱلْعَاقِلَانِ or ٱلْكَرِيمَانِ: رَأَيْتُ زَيْدًا وَعَمْرًا ٱلْكَرِيمَيْنِ or ٱلْعَاقِلَيْنِ. But if the one be the subject and the other the object, the construction varies according to the relation of the regent to each in respect of its meaning; you say ضَرَبَ زَيْدٌ عَمْرًا ٱلْعَاقِلَانِ. where the relation is different in respect of meaning (for Zèid alone is ضَارِبٌ. and 'Amr alone is مَضْرُوبٌ), but خَاصَمَ زَيْدٌ عَمْرًا ٱلْعَاقِلَيْنِ, where the relation is the same (for both Zèid and 'Amr are at once مُخَاصِمٌ and مُخَاصَمٌ). B C D

Rem. *c.* In later times a noun in the dual, whether masculine or feminine, is sometimes construed with an adjective in the *singular feminine;* as مِيلَانِ إِفْرَنْجِيَّةٌ *two European miles* (مِيلٌ masc.): مُتَلَاصِقَةٌ دَارَاهُمَا مُتَصَاقِبَةُ ٱلْحِيطَانِ *their two houses are*

A *contiguous, the walls touching each other* (دَارٌ usually fem.). [For a third example see § 94.] This construction has become the rule in modern Arabic.

REM. *d.* It is always possible to break the natural connection between a substantive and its adjective (اَلْقَطْعُ), when the latter is employed مَرَرْتُ بِزَيْدٍ ٱلْكَرِيمِ; as لِلْمَدْحِ وَٱلذَّمِّ وَٱلشَّتْمِ وَٱلتَّرَحُّمِ, or ٱلْخَبِيثُ, or ٱلْمِسْكِينُ, supplying, in the case of the nominative, هُوَ,
B and of the accusative, أَعْنِى (see § 35, *b*, δ, rem. *a*).

REM. *e.* The pronoun مَا is often used in apposition to an indefinite noun, with a vague intensifying force (مَا ٱلْإِبْهَامِيَّةُ); as أَعْطِنَا كِتَابًا مَّا قَلِيلٌ مَّا *give us some book (or other)*; جِئْتَ لِأَمْرٍ مَّا *thou art come because of some matter (of importance)*; إِنَّ ٱللَّهَ لَا يَسْتَحْيِى أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا *verily God is not ashamed to invent* (lit. *strike, coin*) *some*
C *similitude (or other), a gnat and what is above it* (in the scale of creation); أَىُّ فَتًى, nearly equivalent to فَتًى مَّا, *what a man!* قَتِيلٌ مَّا قَتِيلُ بَنِى قُرَيْظٍ *what a man to have been slain was he whom the Bènū Ḳorèim have slain!* [Another mode of expressing the same idea is the use of هُوَ (هِىَ) مَا هُوَ (هِىَ) after a verbal noun, of مَا هُوَ (هِىَ) after an adjective or an equivalent expression such as مَائِلٌ إِلَى ٱلْقِلَّةِ = إِلَى ٱلْقِلَّةِ (§ 51, *a*), in the sense that a person or a thing possesses a quality in a certain degree, either between the
D two extremes, *μέτριόν τι* (تَقْلِيلُ ٱلْقِلَّةِ), or in an indefinitely high degree. Instances of the former are أَزْهَرُ ٱللَّوْنِ إِلَى ٱلْبَيَاضِ مَا هُوَ *bright of colour, verging on white*; إِلَى ٱلْقِلَّةِ مَا هُوَ *rather few than many*; أَسْوَدُ مَا هُوَ *blackish*, etc.; of the latter حَاجَةٌ هِىَ مَا هِىَ *a very great need*; حَيَّةٌ خَبِيثَةٌ مَا هِىَ *a very dangerous snake*; إِلَى ٱلشَّمَالِ أَقْرَبُ مَا هِىَ *much more to the north.* (This use of

A مَا هُوَ is not to be confounded with its use in such phrases as لَأَمَّ مَا هُوَ *he is in the way which ought to be pursued*, sc. مَأْمُومٌ; or يَعْرِفُ كُلُّ وَاحِدٍ أَنَّ ٱلْحَمْدَ مَا هُوَ *everybody knows what is the meaning of ḥamd "praise"*). D. G.]

(*b*) As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives (Vol. i. §§ 190. *d*, and 338), either they may be placed in apposition to the substantive, or the substantive to them; as B زَيْدٌ هٰذَا *Zèid, this* (*person*), i.e. *this Zèid* or *Zèid here*. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs ٱلْمَوْصُوفُ *that which is described*, and the second ٱلصِّفَةُ *the description* or *descriptive epithet*. [The pluralia fracta are construed with a pronoun in the fem. sing., unless they designate rational beings, in which case the pronoun may be in the plural, as هٰؤُلَاءِ ٱلرِّجَالُ. This last is also applicable to the collectives, as C هٰؤُلَاءِ ٱلْقَوْمُ, and the names of Arab tribes, as قُرَيْشٌ هٰؤُلَاءِ.] As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as هٰذَا ٱلرَّجُلُ *this man*, seldom ٱلرَّجُلُ هٰذَا. But if the substantive be definite by its own nature (as a proper name or a mere word, § 78, and Vol. i. § 292, *c*), or defined by having a genitive after it, the demonstrative always follows: as زَيْدٌ هٰذَا *this Zèid* (see D above)*; إِذَنْ هٰذِهِ *this* (*word*) *'iḏan*: ٱلْمَشْهُورُ فِي ٱلنَّحْوِ أَنَّ إِلَى هٰذِهِ بِمَعْنَى مَعَ *it is well known in grammar that this 'ilā has the meaning of ma'a*; عِبَادِي هٰؤُلَاءِ *these my servants* or *these servants of mine*;

* If the proper name has the article, هٰذَا may possibly precede, because it is to a certain extent a common noun defined by the article (see above); as هٰذَا ٱلْحٰرِثُ, or ٱلْحٰرِثُ هٰذَا, *this ël-Ḥārit*.

A إِلَى وَقْتِنَا هٰذَا *to this time* or *age of ours*; كِتَابُهُ هٰذَا ٱلْجَلِيلُ *this famous book of his*. On the other hand, in such a phrase as هٰذِهِ نَاقَةُ ٱللّٰهِ لَكُمْ آيَةً the words نَاقَةُ ٱللّٰهِ are the predicate (خَبَرٌ) of هٰذِهِ, and لَكُمْ آيَةً is a circumstantial accusative, *this is the she-camel of God, (as) a sign unto you*. [Likewise, in the saying هٰذَا زَيْدٌ قَائِمٌ بِٱلْبَابِ the words زَيْدٌ قَائِمٌ بِٱلْبَابِ must be considered as the predicate of هٰذَا, *see this is* (=*see there is*) *Zèid standing at the door*, in هٰذَا عُمَرُ بْنُ
B ٱلْخَطَّابِ مُتَوَشِّحًا بِٱلسَّيْفِ *here is 'Omar the son of el-Ḫaṭṭāb girded with the sword*, عُمَرُ بْنُ ٱلْخَطَّابِ is the predicate, مُتَوَشِّحًا بِٱلسَّيْفِ a circumstantial accusative. D. G.]

137. كُلٌّ, جَمِيعٌ, and less frequently عَامَّةٌ, *totality*, are often placed after the definite noun which they might govern in the genitive (§ 82, *a*, *b*), in which case a pronominal suffix is appended to them, referring to that noun; as ٱلنَّاسُ كُلُّهُمْ, or ٱلنَّاسُ جَمِيعُهُمْ, *all men*
C (also ٱلنَّاسُ جَمِيعًا, § 82, *b*); ٱلْقَبِيلَةُ كُلُّهَا, or ٱلْقَبِيلَةُ جَمِيعُهَا, *the whole tribe*; ٱلْهِنْدَاتُ جَمِيعُهُنَّ *all the Hinds*; ٱلْجَيْشُ عَامَّتُهُ *the whole army*; ٱلْقَوْمُ عَامَّتُهُمْ *the whole tribe* or *family*. If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, cannot refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a *precise period of time*; e.g. شَهْرٌ كُلُّهُ *a whole month*; سَنَةٌ كُلُّهَا *a whole*
D *year*; يَا لَيْتَ عِدَّةَ حَوْلٍ كُلِّهِ رَجَبُ *O would that the number (of months) of a whole year were (all) Rèǧèb!* Words of a vague signification, such as وَقْتٌ, زَمَنٌ, حِينٌ, مُدَّةٌ, *time, a space of time*, etc., cannot be thus construed.—After كُلٌّ and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective أَجْمَعُ, fem. جَمْعَاءُ, plur. masc. أَجْمَعُونَ, fem. (see Vol. i. § 309, *a*, δ) جُمَعُ (the dual masc. أَجْمَعَانِ,

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and fem. جَمْعَاوَانِ, are not admitted by the great majority of gram- A
marians); as فَسَجَدَ ٱلْمَلٰئِكَةُ كُلُّهُمْ أَجْمَعُونَ *and the angels all (without exception) prostrated themselves.* Sometimes this word is used without كُلٌّ; as لَأُغْوِيَنَّهُمْ أَجْمَعِينَ *verily I will lead them all astray;* إِذَنْ ظَلِلْتُ ٱلدَّهْرَ أَبْكِى أَجْمَعَا *in that case I would pass all my time in weeping* (أَجْمَعَا in rhyme for أَجْمَعَ): قَدْ صَرَّتِ ٱلْبَكْرَةُ يَوْمًا أَجْمَعَا *the pulley creaked a whole day.*

Rem. *a.* Instead of using the pronominal suffix, the noun itself B
is occasionally repeated after كُلٌّ; as in the verse of Kuṯèiyir, يَا أَشْبَهَ ٱلنَّاسِ كُلَّ ٱلنَّاسِ بِٱلْقَمَرِ *O thou most like of all men to the moon* (in beauty), instead of كُلِّهِمْ.

Rem. *b.* A peculiar use of كُلٌّ as an appositive is exemplified C
by the phrases هُوَ ٱلشُّجَاعُ كُلُّ الشُّجَاعِ *he is a true hero,* هُوَ ٱلْعَالِمُ كُلُّ ٱلْعَالِمِ *he is a thorough scholar;* أَنْتَ ٱلْفَتَى كُلُّ ٱلْفَتَى *thou art a real man.* Similarly, according to ĕz-Zamaḫśarī, هٰذَا ٱلْعَالِمُ جِدُّ ٱلْعَالِمِ, or حَقُّ ٱلْعَالِمِ, *this is a thorough scholar* (جِدٌّ *toil, effort, pains;* حَقٌّ *truth, reality, fact*). [Comp. § 82, *b*, rem. footnote.]

Rem. *c.* To أَجْمَعُ are sometimes appended other synonymous
words, which form their fem. sing. and masc. and fem. plur. in the same way; viz. أَكْتَعُ, أَبْصَعُ, and أَبْتَعُ. The usual sequence of these synonyms is exemplified in the phrase جَآءَ ٱلْجَيْشُ كُلُّهُ أَجْمَعُ أَكْتَعُ أَبْصَعُ أَبْتَعُ *the entire army came;* but the order of the last D
two may be inverted, أَبْتَعُ أَبْصَعُ. They are scarcely ever used singly and without كُلٌّ; as جَآءَنِى ٱلْقَوْمُ أَكْتَعُونَ *the whole tribe,* or *people, came to me;* يَا لَيْتَنِى كُنْتُ صَبِيًّا مُرْضَعَا تَحْمِلُنِى ٱلزُّلْفَآءُ حَوْلًا أَكْتَعَا *O would that I were a sucking child, whom ĕḏ-Dèlfā* (or *she with the slender nose*) *would carry for a whole year;* فَوَلَّوْنَا

A اَلدَّوَابِرَ وَاتَّقَوْنَا بِنُعْمَانَ بْنِ زُرْعَةَ أَكْتَعِينَا *they turned their backs upon us and protected themselves one and all by (seeking refuge from us behind) ʾEn-Noʿmān ibn Zurʿa.*

[REM. *d.* أَجْمَعُ is also often connected with the noun to which it refers by means of the preposition بِ, as جَاءُوا بِأَجْمَعِهِمْ *they came all of them, all together.* Likewise عَيْنٌ (§ 139) and the words أَسْرٌ (properly *a thong of untanned hide*) and رُمَّةٌ (*a worn-out*
B *rope*), as خُذْهُ بِأَسْرِهِ *take thou it all;* جَاءَ القَوْمُ بِأَسْرِهِمْ *the people came altogether:* دَفَعَ إِلَيْهِ الشَّيْءَ بِرُمَّتِهِ *he gave him the thing altogether;* أَتَيْتُكَ بِالشَّيْءِ بِرُمَّتِهِ *I have brought thee the thing altogether.* Similar corroboratives (§ 139, rem. *a*) are given by Hamadānī in his *Kitāb ʾl-ʾElfāẓ*, Beyrout ed. p. 214. D. G.]

138. Like كُلٌّ and its synonyms are used كِلَانِ, fem. كِلْتَانِ, *both* (§ 83), [بَعْضٌ *a part*] and نِصْفٌ *a half.* They follow the noun to
C which they refer, and take the appropriate pronominal suffix; as إِنَّ الْمُعَلِّمَ وَالطَّبِيبَ كِلَيْهِمَا *the teacher and the physician, both of them;* آمَنْتُ بِطَبِيعَتَيِ الْمَسِيحِ وَمَشِيئَتَيْهِ كِلْتَيْهِمَا *I believe in the two natures of the Messiah and His two wills, both of them;* [جَاءَنِي الْقَوْمُ بَعْضُهُمْ *a part of the people came to me*]; اَلْجَيْشُ نِصْفُهُ *half the army.*

REM. كِلَانِ is very rarely used in apposition to a feminine
D substantive, as تَمُنُّ بِقُرْبَى الزَّيْنَبَيْنِ كِلَيْهِمَا *thou favourest (me) with the proximity of the two Zèinèbs, both of them.*

139. نَفْسٌ, *soul,* and عَيْنٌ, *eye, essence (of a thing),* are often employed in the sense of *ipse, self* (compare § 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as عَيْنُ الْكَوْكَبِ *the star itself;* عَيْنُ الْهَوَانِ *degradation itself, utter degradation;* هُوَ عِبَارَةٌ عَمَّا الثَّانِي فِيهِ عَيْنُ الْأَوَّلِ *this is an expression*

for that wherein the second (term) is identical with the first; رَأَيْتُ نَفْسَهُ A
I have seen himself; إِزَالَةُ ٱلْجَهْلِ عَنْ نَفْسِهِ *the removing of ignorance from himself.* But more generally they are used, like كُلٌّ, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as جَاءَ زَيْدٌ نَفْسُهُ *Zèid himself came;* جَاءَتْ زَيْنَبُ نَفْسُهَا *Zèinèb herself came;* رَأَيْتُ عَمْرًا نَفْسَهُ *I saw 'Amr himself.* If the noun be in the dual or plural, the plural forms أَنْفُسٌ and أَعْيَانٌ should be employed, as رَأَيْتُ ٱلْأَمِيرَيْنِ أَنْفُسَهُمَا *I saw the* B
two 'amīrs themselves; مَرَرْتُ بِٱلْهِنْدَيْنِ أَنْفُسِهِمَا *I passed by the two Hinds themselves;* قَتَلَهُ ٱلْوُزَرَاءُ أَنْفُسُهُمْ *the vizīrs themselves killed him;* [هٰذِهِ أَعْيَانُ دَرَاهِمِكَ *these are thy dirhems themselves*]. Some authorities admit in this case the use of the singular or the dual, as جَاءَ ٱلزَّيْدَانِ نَفْسُهُمَا, or نَفْسَاهُمَا, *the two Zèids themselves came;* [comp. Vol. i. § 317, rem. *d*]. These words are also often connected with the nouns to which they refer by means of the preposition C
بِ; as جَاءَ ٱلْأَمِيرُ بِنَفْسِهِ *the 'amīr came in person;* ٱلْهَوَانُ بِعَيْنِهِ *degradation itself;* وَٱلْآنَ يَخْتَارُونَ بِأَنْفُسِهِمْ *and now they are choosing in person;* ٱلْعَوَالِي ٱلرِّمَاحُ بِأَعْيَانِهَا *the 'awālī (spear-shafts) are the spears themselves;* يُقْسِمُ لَئِنْ هُوَ لَمْ يَرُدَّ هٰؤُلَاءِ ٱلنِّسْوَةَ بِأَعْيَانِهِنَّ لَيَغْزُوَنَّهُ *he swears that unless he restores the women themselves, he will assuredly attack him:* [بِعَيْنِهِ, etc. after an indefinite noun means *a certain*, as D
وَأَمَّا ٱلْعَوَاصِمُ فَٱسْمُ ٱلنَّاحِيَةِ وَلَيْسَ مَوْضِعٌ بِعَيْنِهِ يُسَمَّى ٱلْعَوَاصِمَ *El-'Awāṣim is the name of a district, there is no place of this name*]. Occasionally, too, عَيْنٌ is appended in the form of an adverbial accusative, or by means of the preposition بِ, but without any suffix; as هٰذَا هُوَ عَيْنًا (بِعَيْنٍ), *this is the very person* (or *thing*).—نَفْسٌ and عَيْنٌ may be put in direct apposition to a pronominal suffix in the accusative or genitive; as رَأَيْتُكَ نَفْسَكَ. مَرَرْتُ بِهِ نَفْسِهِ. مَرَرْتُ بِكَ نَفْسِكَ

A رَأَيْتُهُ نَفْسَهُ, نَفْسَكَ. But if the pronominal suffix represent the agent, as in the verb, the insertion of a separate pronoun is a matter of necessity; as ذَهَبَ هُوَ نَفْسُهُ *he went away himself*, اَلْقَوْمُ حَضَرُوا هُمْ أَنْفُسُهُمْ *the people were present themselves*; قُمْتَ أَنْتَ نَفْسُكَ *thou thyself stoodest up*; قُومُوا أَنْتُمْ أَنْفُسُكُمْ *stand ye up yourselves* (whereas we can say قُومُوا كُلُّكُمْ *stand up all of you*).

REM. *a*. The words كُلٌّ, جَمِيعٌ, عَامَّةٌ, أَجْمَعُ etc., كِلَانِ and
B كِلْتَانِ, نِصْفٌ, نَفْسٌ, and عَيْنٌ, form one division of that class of appositives, اَلتَّوَابِعُ, which the grammarians name اَلتَّأْكِيدُ (or اَلتَّوْكِيدُ), *the strengthening* or *corroboration*, and اَلْمُؤَكِّدُ *the corroborative*, because they strengthen the idea of totality or of self, already contained in the مَتْبُوعٌ, by the addition of their own. This class of appositives is designated by the special name of اَلتَّوْكِيدُ اَلْمَعْنَوِيُّ, *the corroboration in meaning*, to distinguish it from
C اَلتَّوْكِيدُ اَللَّفْظِيُّ, *the verbal corroboration*, which consists in the emphatic repetition (اَلتَّكْرِيرُ or اَلتَّكْرَارُ) of the word itself; as in the verse فَأَيْنَ إِلَى أَيْنَ اَلنَّجَاةُ بِبَغْلَتِى أَتَاكَ أَتَاكَ اَللَّاحِقُونَ اِحْبِسِ اِحْبِسِ *whither, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt!* (اِحْبِسِ in rhyme for اِحْبِسْ). So also in answers, نَعَمْ نَعَمْ *yes, yes;* لَا لَا *no, no.* If a word is governed by a preposition or other particle, both must
D be repeated; as مَرَرْتُ بِكَ بِكَ *I passed by thee, by thee;* فِى اَلدَّارِ إِنَّ زَيْدًا إِنَّ زَيْدًا فِى اَلدَّارِ زَيْدٌ قَائِمٌ *Zèid is in the house, in the house; Zèid, Zèid is standing up.* A suffix pronoun may, however, be strengthened in this case, as well as in others, by the corresponding separate pronoun [§ 130]; as مَرَرْتُ بِكَ أَنْتَ *I passed by* THEE, or بِهِ هُوَ *by* HIM; أَكْرَمْتَنِى أَنَا *thou didst show kindness to* ME; رَأَيْتَنَا نَحْنُ *thou sawest* US; قُمْتَ أَنْتَ THOU *stoodest up;* [or by a

construction with إِيَّا, as رَأَيْتُكَ إِيَّاكَ *I saw* THEE (Vol. i. § 189)]. A
Only a poet could venture to say إِنَّ إِنَّ ٱلْكَرِيمَ يَحْلُمُ *indeed, indeed the noble man is grave* or *sedate.*

REM. *b.* Besides the تَوْكِيدٌ, the Arab grammarians acknowledge three other classes of تَوَابِعُ; viz. اَلنَّعْتُ or اَلصِّفَةُ, *the description* or *descriptive word, qualificative, adjective;* اَلْبَدَلُ, *the substitution* or *permutative;* and عَطْفُ ٱلْبَيَانِ, *the explanatory apposition.*

(1) The نَعْتٌ or صِفَةٌ may refer to the مَتْبُوعٌ either directly B
(in which case it is a simple adjective), as جَآءَنِى رَجُلٌ حَسَنٌ *there came to me a handsome man;* or indirectly, in virtue of a following word which is connected with it, as جَآءَنِى رَجُلٌ حَسَنٌ أَخُوهُ *there came to me a man whose brother is handsome.* In this latter case the adjective [called اَلْمُسَبَّبُ *the connected*] belongs, as a prefixed predicate, to the following noun [called اَلسَّبَبُ *the connecting*], which is its subject, and the two together form a صِفَةٌ, or C
qualificative clause, of the preceding substantive, with which the adjective agrees in *case* only by attraction*; as رَأَيْتُ رَجُلًا حَسَنًا أَخُوهُ *I saw a man whose brother is handsome,* رَأَيْتُ ٱمْرَأَةً حَسَنًا وَجْهُهَا *I saw a woman whose face is handsome,* مَرَرْتُ بِرَجُلٍ كَثِيرٍ عَدُوُّهُ *I passed by a man whose enemies are many,* مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ *I passed by a man whose mother is handsome.* If the following noun be in the dual or plural, the adjective is still left in the D
singular; as مَرَرْتُ بِٱمْرَأَتَيْنِ حَسَنٍ أَبَوَاهُمَا *I passed by two women whose parents are handsome;* مَرَرْتُ بِرِجَالٍ حَسَنَةٍ وُجُوهُهُمْ *I passed by some men whose faces are handsome,* رَأَيْتُ رِجَالًا كَرِيمًا آبَآؤُهُمْ

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* [Also when the preceding substantive is only understood, as وَمِنَ ٱلنَّجْدِيِّ أَوْطَانُهَا (sc. ٱلْقَبَائِلِ) *and from the tribes that are domiciled in Nejd* (Hamdānī, p. 118, l. 11). D. G.]

A *I saw some men whose fathers are noble;* though, if the noun be plural, the broken plural of the adjective is admissible, as رَأَيْتُ رَجُلًا كَرِيمًا آبَاؤُهُ, or كِرَامًا آبَاؤُهُ, *I saw a man whose forefathers are noble.* If the preceding noun be defined in any way, the adjective takes the article; as رَأَيْتُ زَيْدًا ٱلْحَسَنَ وَجْهُهُ *I saw Zèid, whose face is handsome;* حَكَى أَبُو ٱلْفُتُوحِ ٱلْعِجْلِيُّ ٱلْمُتَقَدِّمُ ذِكْرُهُ *Abu 'l-Futūḥ el-'Iglī, who has been mentioned before, narrates;* جَاءَ ٱلرَّجُلُ

B ٱلْفَاضِلُ أَبَوَاهُ *the man came, whose parents are excellent;* جَاءَ يَسُوعُ ٱلْكَامِلَةُ طَبِيعَتَاهُ *Jesus came, whose two nature are perfect,* ٱلْمُلُوكُ ٱلْمُتَقَدِّمُ ذِكْرُهُمْ *the kings who have been mentioned before;* فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ *woe to those whose hearts are hard!* The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective شِبْهُ ٱلْفِعْلِ, *that which is like the verb.*

C Consequently رَجُلٌ حَسَنٌ is with them = رَجُلٌ حَسَنٌ هُوَ (هُوَ حَسُنَ); but رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is = رَجُلٌ حَسُنَ أَخُوهُ; and so with the rest: مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ = رَأَيْتُ رَجُلًا كَرِيمًا آبَاؤُهُمْ, مَرَرْتُ بِرَجُلٍ حَسُنَتْ أُمُّهُ = رَأَيْتُ رِجَالًا, رَأَيْتُ زَيْدًا ٱلَّذِي حَسُنَ وَجْهُهُ = رَأَيْتُ زَيْدًا ٱلْحَسَنَ وَجْهُهُ, كَرُمَ آبَاؤُهُمْ, etc. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as صِفَةٌ to the preceding substantive. On

D the other hand, if the substantive precedes the adjective, as in جَاءَنِي رَجُلٌ أَبُوهُ حَسَنٌ, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the مُبْتَدَأٌ and the adjective the خَبَرٌ; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مَرَرْتُ بِرَجُلٍ أُمُّهُ حَسَنَةٌ, رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ, etc.

(2) The بَدَلٌ, or *permutative*, is of four kinds. (*a*) بَدَلُ ٱلْكُلِّ

A جَآءَنِى عُمَرُ مِنَ ٱلْكُلِّ *the substitution of the whole for the whole;* as جَآءَنِى عُمَرُ أَخُوكَ *'Omar, thy brother, came to me;* جَآءَنِى قَوْمُ ٱلْمَدِينَةِ كُبَرَآؤُهُمْ وَصُغَرَآؤُهُمْ *the people of the city came to me, great and small;* إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ ٱللّٰهِ *to a straight path, the path of God;* لَنَسْفَعًا بِٱلنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ *We will seize and drag (him) by the forelock, a lying, sinful forelock;* مَرَرْتُ ,رَأَيْتُ زَيْدًا إِيَّاهُ ,بِزَيْدٍ بِهِ. A noun may be substituted for the suffix pronouns of the 3d pers., as زُرْهُ خَالِدًا ,مَرَرْتُ بِهِ زَيْدٍ ,رَأَيْتُهُ زَيْدًا *visit him, Hālid,* B عَلَى أَنَّهَا ٱلْأَيَّامَ قَدْ صِرْنَ كُلُّهَا عَجَآئِبَ *notwithstanding that they—the times—are all become marvellous;* but not for the suffixes of the 1st and 2nd pers., unless a plurality of individuals is distinctly referred to, as تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا (*which*) *may be a festival for us, for the first of us and the last of us.* We cannot say مَرَرْتُ بِكَ زَيْدٍ ,رَأَيْتُكَ زَيْدًا; nor even [أَنَا] ٱلْمِسْكِينِ [اَلْوَيْلُ] لِى *woe to me, the poor!* عَلَيْكَ ٱلْكَرِيمِ *on thee, the noble*.* In such cases C as رَأَيْتُكَ إِيَّاكَ, those are right who regard إِيَّاكَ not as a بَدَلٌ but as a تَوْكِيدٌ (see rem. *a*). [To this kind belong the permutatives that indicate the parts of the whole, the species of the genus, the definitions of measure, number, weight and colour (§ 95, footnote).]—(*b*) بَدَلُ ٱلْبَعْضِ مِنَ ٱلْكُلِّ *the substitution of the part for the whole;* as أَكَلْتُ ٱلرَّغِيفَ ثُلُثَهُ *I ate the loaf, the third part of it,* or *I ate a third of the loaf;* قَبَّلْتُهُ ٱلْيَدَ *kiss him, his hand;* D أَوْعَدَنِى بِٱلسِّجْنِ وَٱلْأَدَاهِمِ رِجْلِى *he threatened me, my foot, with the prison and fetters.* (*c*) بَدَلُ ٱلِٱشْتِمَالِ *the comprehensive substitution,* i.e. the permutative which indicates a quality or circumstance

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* [In the former case we ought either to write ٱلْمِسْكِينُ as predicate of the emphatic أَنَا (§ 130), or to use the accusative of specification (§ 35, *b*, δ), which must be used in the latter case.]

A possessed by or included in the preceding substantive; as أَعْجَبَنِى زَيْدٌ عِلْمُهُ *Zèid's learning filled me with surprise;* أَعْجَبْتَنِى كَلَامُكَ *thy speech filled me with surprise;* مَا أَلْفَيْتَنِى حِلْمِى مُضَاعًا *thou hast not found my understanding lost* (or *thrown away*); وَذَكَرَتْ تَقْتُدَ بَرْدَ مَآئِهَا *and she called to mind the coldness of the water of Taḳtud;* يَسْأَلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ *they will question thee about fighting in the sacred month,* lit. *about the sacred month,*
B (*about*) *fighting in it.* (*d*) The fourth case is where the permutative (ٱلْمُبْدَلُ) is wholly different from the مُبْدَلٌ مِنْهُ or word for which it is substituted (ٱلْبَدَلُ ٱلْمُبَايِنُ لِلْمُبْدَلِ مِنْهُ). It is of two sorts: (*α*) بَدَلُ ٱلْإِضْرَابِ *the permutative of retractation* (from أَضْرَبَ, *to turn away from*), or بَدَلُ ٱلْبَدَآءِ *the substitution of a new opinion, something one would like to substitute for the original statement;* as, for instance, when one says أَكَلْتُ خُبْزًا *I ate bread,*
C but then, preferring to state that he had eaten meat, adds the word لَحْمًا (أَكَلْتُ خُبْزًا لَحْمًا). Here, to use the words of the grammarians, يُقْصَدُ ٱلْمَتْبُوعُ كَمَا يُقْصَدُ ٱلتَّابِعُ *the mètbū' is designed as well as the tābi';* and this is what distinguishes it from (*β*) بَدَلُ ٱلْغَلَطِ وَٱلنِّسْيَانِ *the permutative of error and forgetfulness,* in which the مَتْبُوعٌ is uttered merely by mistake, and the correct word immediately substituted for it; as when one says مَرَرْتُ بِكَلْبٍ فَرَسٍ *I passed by a dog, (I meant to say) a horse.* The بَدَلُ ٱلْإِضْرَابِ is
D equivalent to the use of the particle بَلْ (أَكَلْتُ خُبْزًا بَلْ لَحْمًا).

(3) The عَطْفُ ٱلْبَيَانِ or *explicative apposition* is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as جَآءَنِى أَخُوكَ زَيْدٌ *thy brother Zèid came to me;* أَقْسَمَ بِٱللّٰهِ أَبُو حَفْصٍ عُمَرْ *Abū Ḥafṣ 'Omar swore by God* (عُمَرْ in rhyme for عُمَرُ); يُسْقَى مِنْ مَآءٍ صَدِيدٍ *he shall be given to drink water, watery humour* (or *matter*); يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

زَيْتُونَةٍ (*which*) *is lighted with* (*the oil of*) *a blessed tree, an olive.* A
This apposition is equivalent to the use of وَهِيَ, وَهُوَ, etc. (e.g. جَآءَنِى أَخُوكَ وَهُوَ زَيْدٌ), and, being asyndetic, is opposed to the عَطْفُ ٱلنَّسَقِ, or *connection of sequence*, which takes place by means of connective particles, such as وَ, فَ, ثُمَّ, حَتَّى, أَمْ, and أَوْ. [To this kind belong the appositives to a vocative (§ 38, rem. *f*), those that denote the material (§ 94), the nicknames (§ 95, *a*, rem.), etc.]

Rem. *c*. One verb may be substituted for another by the بَدَلُ مَنْ يَفْعَلْ ذٰلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ ٱلْعَذَابُ ٱلْكُلِّ مِنَ ٱلْكُلِّ, as B
whosoever doeth this, shall find a recompense of sin—his chastisement shall be doubled; مَتَى تَأْتِنَا تُلْمِمْ بِنَا فِى دِيَارِنَا تَجِدْ حَطَبًا جَزْلًا *when thou comest to us—visitest us in our country—thou shalt find firewood in abundance;* or by the بَدَلُ ٱلِٱشْتِمَالِ, as مَنْ يَصِلْ إِلَيْنَا يَسْتَعِنْ بِنَا يُعَنْ *whoever comes to us* (*and*) *asks help of us, is helped.*

Rem. *d*. The word to which a مُؤَكِّدٌ is annexed is called by the grammarians ٱلْمُؤَكَّدُ *that which is strengthened* or *corroborated;* C
that which is followed by a صِفَةٌ or نَعْتٌ, ٱلْمَوْصُوفُ, or ٱلْمَنْعُوتُ, *the qualified* or *described;* that which has a بَدَلٌ after it, ٱلْمُبْدَلُ مِنْهُ *that for which something is substituted;* and that to which a عَطْفُ ٱلْبَيَانِ is appended, ٱلْمَعْطُوفُ عَلَيْهِ *the word to which* (*an explanatory word*) *is attached* (*by means of a virtual conjunction*).

Rem. *e*. In phrases like تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ, *they fought with one another*, the words بَعْضُهُمْ لِبَعْضٍ are a permutative of the agent D
هُمْ, contained in the verb تَقَاتَلُوا, and serve to strengthen the idea of reciprocity belonging to that verbal form. The لَامُ لِتَقْوِيَةِ ٱلْعَامِلِ in لِبَعْضٍ, which supplies the place of the accusative, is dependent upon قَاتَلُوا, *they fought with*, contained in تَقَاتَلُوا.

140. One finite verb may also be put in apposition to another. In this case either (*a*) the first is the preparative act, introductory

A to the second, as قَامَ سَجَدَ لَهُ *he arose (and) prostrated himself before him*, فَأَرْسَلَ أَعْلَمَ بِذٰلِكَ أَبَاهُ *then he sent (and) informed his father of this*, وَعَادَتِ ٱلْفِتَنُ وَقَعَتْ *and disturbances broke out again*; or (*b*) the second modifies the first, as سَجَدَ أَطَالَ *he continued long prostrate*, غَنَّى أَحْسَنَ *he sang well*. In both cases the older and more elegant form of expression is to insert the conjunction فَ: قَامَ فَسَجَدَ لَهُ, عَادَ فَسَأَلَ *he asked again*, سَجَدَ فَأَطَالَ. If the first of the two verbs
B be a perfect, the second must be so likewise, for the imperfect would be a [مُقَارِنٌ or] حَالٌ مُقَدَّرٌ (see § 8, *d*, *e*), and, as such, would virtually stand in the accusative [comp. § 44, *c*, rem. *a*]; as أَرْسَلَ يُعْلِمُ *misit nuntiaturus, he sent to inform*. If both verbs are in the imperfect, the second may either be an apposition [§ 139, rem. *c*] or a حَالٌ مُقَدَّرٌ; as يُرْسِلُ يُعْلِمُ *he sends (and) informs*, or *mittit nuntiaturus, he sends to inform**.

C REM. The later Arabic construction, without the conjunction, is very common in Syriac, e.g. ܫܕܪ ܐܕܒܪܗ *he sent (and) seized him*, ܒܢܘ ܫܩܘ *they rebuilt*; and also occurs in Hebrew, e.g. אָשׁוּבָה אֶרְעֶה צֹאנְךָ, Gen. xxx. 31.

2. *Concord in Gender and Number between the Parts of a Sentence.*

D **141.** In verbal sentences, in which (according to § 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. (*a*) If the subject be a singular substantive, which is feminine by signification (Vol. i. § 290, *a*), two constructions are possible. (*α*) If it immediately follows the verb, the verb must be

* [In this case also the conjunction فَ may be inserted, as أَغْدُو فَآخُذُهُ *I will come to take it*, Tab. i. 1526, l. 13. D. G.]

put in the fem. sing.; as جَآءَتْ هِنْدٌ *Hind came*, قَالَتِ ٱمْرَأَةُ ٱلْعَزِيزِ *the wife of el-Azīz said.* But (*β*) if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable; as حَضَرَ ٱلْقَاضِىَ ٱمْرَأَةٌ *a woman came before the judge;* لَقَدْ وَلَدَ ٱلْأُخَيْطِلَ أُمُّ سَوْءٍ *a bad mother gave birth to that poor el-Aḫṭal;* إِنَّ ٱمْرَءًا غَرَّهُ مِنْكُنَّ وَاحِدَةٌ *a man, whom one of you* (women) *has deceived.* [As to the collectives mentioned Vol. i. § 290, *a*, ϵ, see § 145.] A

Rem. *a*. The form of expression قَالَ فُلَانَةُ, *So-and-so said*, is mentioned by the grammarians only to be condemned. B

[Rem. *b*. The concord remains if, in negative or interrogative sentences, the subject be preceded by مِنْ, as مَا جَآءَتْ مِنِ ٱمْرَأَةٍ *no woman came*, كَمْ قَدْ مَضَتْ مِنْ لَيْلَةٍ *how many nights have gone by!* D. G.]

(*b*) If the subject be a singular substantive, which is feminine merely by form or usage (Vol. i. §§ 290, *b*, 291), the preceding verb may be put either in the masculine or feminine, whether the subject immediately follows it or not, though in the former case the feminine is preferable, as طَلَعَتِ ٱلشَّمْسُ *the sun rose*, كُسِرَتِ ٱللَّبِنَةُ *the brick was broken*, rather than طَلَعَ ٱلشَّمْسُ. كُسِرَ ٱللَّبِنَةُ. In the following examples the verb is masculine: فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ ٱلَّذِينَ مِنْ قَبْلِهِمْ *and see what was the end of those who preceded them;* لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ *that the people may not have any pretext against you;* فَمَنْ جَآءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ *and whosoever receives an admonition from his Lord:* وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ *even if there be in them poverty* or *straitness.* C D

(*c*) If the feminine subject be separated from the verb by the particle إِلَّا, the verb is put in the masculine; as مَا زَكَا إِلَّا فَتَاةُ ٱبْنِ ٱلْعَلَآءِ *no one was innocent except the maidservant of 'Ibnu 'l-Alā*

A (i.e. مَا زَكَا أَحَدٌ). The feminine is, however, admissible, especially in poetry, as in the above example, مَا زَكَتْ الخ (i.e. فَتَاةٌ).

(*d*) The verbs نِعْمَ and بِئْسَ (Vol. i. § 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as نِعْمَ ٱلْمَرْأَةُ زَيْنَبُ *Zèinèb is an excellent woman!* rather than نِعْمَتْ.

B **143.** If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as قَالَ ٱلْمُؤْمِنُونَ *the believers said;* جَآءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ *there came one day (some) men from Mèkka;* أَنُؤْمِنُ كَمَا آمَنَ ٱلسُّفَهَآءُ *shall we believe as fools have believed?* But قَالَتِ ٱلرُّوَاةُ *narrators say;* وَمَا ذَا تَبْتَغِى ٱلشُّعَرَآءُ مِنِّى *and what is*
C *it pray that the poets want of me?* فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ *apostles have been accused of falsehood before thee.*

REM. *a.* A similar construction may be found even in Old German; as *do* wart *genuoger* ougen *von heizen trähenen rôt; uns* hazzet liute *unde lant.*

REM. *b.* بَنُونَ, *sons* (pl. of ٱبْنٌ), and other similar words (Vol. i. § 302, *e*, and rem. *d*), are exceptions, being treated as plurales fracti (see § 144), and therefore admitting the verb in the
D fem. sing. This remark applies, however, to بَنُونَ only when it is used to denote a *family* or *tribe* (compare § 147); as قَالَتْ بَنُو إِسْرَآئِيلَ *the Bènū 'Isrā'īl (Children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذٰلِكَ *then, after this, your hearts became hard* (from قَلْبٌ, masc.); مَتَى كَانَ ٱلْخِيَامُ بِذِى طُلُوحٍ *when the tents are (set up) at Dū Ṭolūḥ* (from خَيْمَةٌ, fem.). See § 143.

Rem. The remark made in § 142, *c*, regarding the particle A
وَمَا بَقِيَتْ إِلَّا, applies here too. An example of the fem. is وَمَا بَقِيَتْ إِلَّا ٱلضُّلُوعُ ٱلْجَرَاشِعُ *and nothing remained but the low rugged ridges of hills* (from ضِلَعٌ, fem.), where a prose writer would have said وَمَا بَقِيَ, scil. شَيْءٌ.

145. If the subject be a collective of the class mentioned in Vol. i. § 290, *a*, ϵ, like غَنَمٌ *sheep* or *goats*, طَيْرٌ *birds*, or one of the B
collectives or other nouns mentioned in Vol. i. § 292, the preceding verb may be put either in the masculine or feminine, though the fem. is preferable, if the subject be feminine; as قَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَارَى عَلَى شَيْءٍ *the Jews say, The Christians stand upon nothing* (have no foundation for their belief); إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ *I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.* C

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: مِنْ بَعْدِ مَا جَاءَتْكُمُ ٱلْبَيِّنَاتُ *after the convincing proofs have reached you*; مِمَّا كَتَبَتْ أَيْدِيهِمْ *because of what their hands have written*; فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا *the evil consequences of* D
what they did, came upon them: فَبَكَى بَنَاتِي شَجْوَهُنَّ *and my daughters lamented their misery*; لِأَنَّهُ قَدْ ظَهَرَ أَمَارَاتُهَا *because its signs have already appeared*: قَالَ نِسْوَةٌ فِي ٱلْمَدِينَةِ *(some) women in the city said*; لَوْلَا هٰذَانِ لَسُبِيَ نِسَاؤُهُمْ *had it not been for these two, their women would have been taken prisoners*; but such instances as إِذَا جَاءَكُمُ ٱلْمُؤْمِنَاتُ, *when believing women come unto you*, are comparatively rare.

A **147.** The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see § 143, rem. *b*); but a following verb may be put in the plur. masc., because such names have the sense of collectives; e.g. تَجَمَّعَتْ عُقَيْلُ وَقُشَيْرُ وَتَشَاكَوْا مَا يَلْحَقُهُمْ مِنْ سَيْفِ ٱلدَّوْلَةِ (*the tribes of*) *'Oḳail and Ḳosèir assembled and complained to one another of what was being done to them by Sèifu 'd-daula.*

B **148.** In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as خَرَجَ عَلَيْهِ ٱلصَّيَّادُونَ فَٱنْهَزَمَ مِنْهُمْ فَأَمَّا وَهُوَ فِي ٱلسَّهْلِ فَلَمْ يُدْرِكُوهُ *the hunters came out* (sing.) *against him and he fled from them, and, whilst he continued on level ground, they did not overtake him* (plur.); يَهْتَاجُ لَهُ ٱلْمُفَارِقُونَ كَمَا يَهْتَاجُونَ لِنَوْحِ ٱلْحَمَامِ *those parting are moved* (sing.) *by it as they are moved* (plur.) *by the mournful cooing of*
C *does;* كَانَ فِيهِ قُبَّةٌ تُعْرَفُ بِقُبَّةِ ٱلْهَوَاءِ *there was* (masc.) *upon it a cupola, known* (fem.) *by* (*the name of*) *the cupola of the air;* وَبِمَغَارَةِ ٱلْخِضْرِ يَتْرُكُ ٱلزُّوَّارُ أَسْبَابَهُمْ وَيَصْعَدُونَ مِيلَيْنِ إِلَى أَعْلَى ٱلْجَبَلِ *and the pilgrims leave* (sing.) *their baggage at the cave of el-Ḫiḍr, and ascend* (plur., ٱلزُّوَّارُ being a plur. fract. denoting rational beings) *two miles to the top of the mountain;* لِلّٰهِ مَلَآئِكَةٌ يَتَعَاقَبُونَ فِيكُمْ *God has angels who watch over you in turn* (plur., for the same reason as in
D the last example); فَجَالَ ٱلصُّوَارُ وَٱتَّقَيْنَ بِقَرْهَبٍ *and the herd wheeled* (masc.) *and guarded* (*their rear*) *with an old buck* (ٱتَّقَيْنَ fem., because, with the exception of the single buck, the rest of the herd were does); فَأَبْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبْنَ بِأَلْوَانِ ٱلْأَصْبَاغِ *and he took out of it scraps of paper written with* (*ink of*) *various colours* (where كُتِبَتْ might also be used).—If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as كِلَابٌ مَرَّةً أَصَابُوا

جِلْدَ سَبُعٍ *once on a time (some) dogs found the skin of a beast of prey;* A
وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا ٱللّٰهُ *and they shall say to their skins* (members), *Why have ye borne witness against us? They shall answer, God hath made us speak.*

[Rem. When the subject in the plural denotes irrational or inanimate objects, the plur. fem. of the verb is preferred in classic Arabic, if their number does not exceed ten, the sing. fem., if it be more, as لِإِحْدَى عَشَرَةَ خَلَتْ and لِثَلَاثٍ خَلَوْنَ (§ 111). The same rule applies to the pronouns that refer to them, which in the B
former case are هُنَّ, هِنَّ, in the latter هِيَ and هَا (as a suffix). Comp. Fleischer, *Kl. Schr.* i. 695.]

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ *and two young men went into the prison along with him;* لَمَّا تَنَازَعَنِي ٱلرَّجُلَانِ *after the two men disputed with one another about me;* بَعْدَ مَا كَانَ C
بَيْنَنَا مِنَ ٱلْأَمْرِ مَا لَا يَفْعَلُ ٱلْأَخَوَانِ *after something had taken place between us, which brother and sister do not do;* وَلَا يَلْبَثُ ٱلْعَصْرَانِ يَوْمٌ وَلَيْلَةٌ إِذَا طَلَبَا أَنْ يُدْرِكَا مَا تَيَمَّمَا *the two times, day and night, when they seek (to effect anything), are never long in attaining what they aim at;* وَسُمِّرَتْ يَدَاهُ وَعَضُدَاهُ وَرِجْلَاهُ *and his hands and arms and feet were pierced with nails;* شَبِيهٌ بِمَنْ قُطِعَتْ قَدَمَاهُ *like one whose feet are cut off;* لَوْ كَانَ بَدْرٌ حَاضِرًا وَٱبْنُ حَمَلْ مَا نُقِشَتْ كَفَّاكِ D
had Bèdr been present and 'Ibn Ḥamèl, thy hands would not have been branded (حَمَلْ in rhyme for حَمَلٍ); لَا رَقَأَتْ عَيْنَاهُ مِنْ طُولِ ٱلْبُكَآءِ *may his eyes never cease from constant weeping;* خُذْ مِنْ شَارِبِكَ حَتَّى تَبْدُوَ شَفَتَاكَ وَمِنْ ثَوْبِكَ حَتَّى تَبْدُوَ عَقِبَاكَ *cut your moustache till your lips can be seen, and your dress till your heels can be seen* (compare, in

A Hebrew, Micah iv. 11, وَتَحْزَ بِصِيُّونَ عَيْنَيْنَا; وَكَذٰلِكَ تَسْتَوِى هٰتَانِ ٱللُّغَتَانِ فِى ٱلرِّجَالِ أَيْضًا *and thus these two words* (viz. نَعَر and عَلَم) *are alike in their application to men also.*—A following verb must, of course, agree strictly with the preceding subject in number as well as gender; as إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا *when two troops among you were on the point* (sing.) *of behaving with cowardice* (dual). But if it be a collective, designating rational beings, the masc. plur. is admissible; as وَإِنْ طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

B *and if two parties of believers fight with one another, make peace between them.*

REM. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as وَقَدْ أَسْلَمَاهُ مُبْعَدٌ وَحَمِيمُ *after both far and near* (*after every one*) *had abandoned him* (حَمِيمُ in rhyme for حَمِيمٌ); اِحْمَرَّتَا عَيْنَاهُ *his eyes were red;*

C رَأَيْنَ ٱلْغَوَانِى ٱلشَّيْبَ لَاجَ بِعَارِضِى رَمَتَا يَدَاهُ *his hands threw* or *shot; the women saw the white hairs which glittered in my whiskers;* يَلُومُونَنِى فِى ٱشْتِرَآءِ ٱلنَّخِيلِ أَهْلِى *my family abuse me for the purchase of the palm-trees;* نَصَرُوكَ قَوْمِى فَٱعْتَزَزْتَ بِنَصْرِهِمْ *my people aided thee, and thou becamest powerful through their aid.* The phrase أَكَلُونِى ٱلْبَرَاغِيثُ, *the fleas devoured me*, is generally cited by the native grammarians to exemplify this construction,

D [which, they say, is peculiar to the dialect of the tribe of Ṭèiyi'].

150. If the preceding verb has several subjects, it may be put in the plural, as جِئْنَا أَنَا وَأَنْتَ *thou and I are come;* or it may agree in number and gender with the nearest subject, as وَيُسْنِدُ هٰرُونُ وَبَنُوهُ أَيْدِيَهُمْ عَلَى رَأْسِهِ *and Aaron and his sons shall lay their hands upon his head;* تَكَلَّمَتْ مَرْيَمُ وَهٰرُونُ فِى مُوسَى *Miriam and Aaron spoke about Moses.*—If the subjects precede, and are either three or more

singulars, or a singular and a dual, the verb is put in the plural: if A
they are merely two singulars, in the dual; as اَلْبَطْنُ وَٱلرِّجْلَانِ تَخَاصَمُوا
the belly and the two feet disputed with one another; اَلْبَرْدُ وَٱلْحَرُّ
وَٱلنَّجْمُ وَٱلشَّجَرُ تَخَاصَمَا *the cold and the heat disputed with one another:*
يَسْجُدَانِ *and the plants and trees worship* (not يَسْجُدُونَ, because
وَحُمِلَتِ ٱلْأَرْضُ and اَلشَّجَرُ اَلنَّجْمُ are not individuals but species);
وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً *and (when) the earth and the mountains*
shall be lifted up and dashed in pieces at one stroke (not دُكَّتْ or B
دُكِكْنَ, اَلْجِبَالُ being a plur. fract.). If the subjects be of different
genders, the verb is usually put in the masculine, as in the first of the
above examples, or in اَلْكَسَلُ وَكَثْرَةُ ٱلنَّوْمِ يُبْعِدَانِ مِنَ ٱللّٰهِ وَيُورِثَانِ ٱلْفَقْرَ
indolence and excess of sleep remove us far from God and make us
heirs of (reduce us to) poverty.

151. The verb frequently agrees in respect of gender, not with
the grammatical subject, but with its complement (the genitive C
annexed to it), which is the logical subject; as وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ
even though every sign should come (be shown) unto them: يَوْمَ تَجِدُ
كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا *on the day (when) every soul shall*
find the good it has done present (along with itself before God);
قُطِعَتْ بَعْضُ اِسْتَرْخَتْ جَمِيعُ أَعْضَائِي *all my limbs were relaxed:*
تَفْتَدِي مِنْهُ بَعْضُهَا بِبَعْضٍ أَصَابِعِهِ *some of his fingers were cut off;*
some of them ransom themselves from him with others (by giving up D
others to him); إِذَا بَعْضُ ٱلسِّنِينَ تَعَرَّقَتْنَا *when some years shall have*
gnawed at us; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *ye are the best people*
that has been brought forth (created) for mankind; مَشَيْنَ كَمَا ٱهْتَزَّتْ
رِمَاحٌ تَسَفَّهَتْ أَعَالِيَهَا مَرُّ ٱلرِّيَاحِ ٱلنَّوَاسِمِ *they walked as spears wave, the*
tops of which are bent by the passing of gentle breezes: إِنَارَةُ ٱلْعَقْلِ

A مَكْسُوفٌ بِطَوْعِ هَوًى *the brightness of the intellect is obscured* (or *eclipsed*) *by obeying lust.* As the above examples show, this agreement of the verb with the logical subject most frequently and naturally takes place when the grammatical subject expresses a subordinate idea, like كُلٌّ, جَمِيعٌ, بَعْضٌ and غَيْرٌ (see § 82).

[REM. The verb sometimes agrees with a subject that is to be supplied from the context, as كَلِمَةٌ, فَعْلَةٌ, etc. Examples: فَبَلَغَتْ
B رَسُولَ ٱللّٰهِ *this* (*threatening*) *reached the Apostle of God;* فَوَقَرَتْ فِى نَفْسِ ٱلرَّشِيدِ وَحَفِظَهَا *this* (*saying*) *remained in the mind of er-Rašīd and he kept it in memory.* Comp. the phrase مَا كَانَ لِيَحْتَمِلَهَا لَكَ *he is not the man to forgive thee this* (*deed*). D. G.]

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal
C sentence.

(*a*) When the predicate [being a verb, or an adjective] follows the subject, they must agree strictly in gender and number (see § 148); unless the subject be a plur. fractus, in which case the predicate may also be put in the fem. sing., as تَعْمَى ٱلْقُلُوبُ وَٱلْعُيُونُ نَاظِرَةٌ *the hearts are blind, whilst the eyes are seeing.* This latter remark applies also to the names of the Arab tribes (see § 147); as وَبَنُو عَبْسٍ يَوْمَئِذٍ نَازِلَةٌ فِى بَنِى عَامِرِ بْنِ صَعْصَعَةَ *and the Bènū 'Abs were at that time*
D *dwelling among the Bènū 'Āmir 'ibn Ṣa'ṣa'a.*

(*b*) When the predicate precedes the subject, as happens in negative and interrogative sentences, then (*α*) if the sentence be nominal (see § 117), the predicate and subject must agree in number; but (*β*) if the sentence be verbal (see § 121), the predicate is put in the singular.

(*c*) If the subject be a collective, the predicate may be put in the plural; as كُلٌّ لَهُ قَانِتُونَ *all are obeying him.* Similarly, when a

verb is placed after a collective subject (see § 148); as وَلٰكِنَّ أَكْثَرَ A
ٱلنَّاسِ لَا يَشْكُرُونَ *but the greatest part of mankind are thankless:*
فَرِيقٌ مِنْهُمْ يَخْشَوْنَ ٱلنَّاسَ *a part of them are afraid of men:* [اُتْرُكُوا
التُّرْكَ مَا تَرَكُوكُمْ *let the Turks alone as long as they let you alone:*
لِأَنَّ جَيْشَهُ هَلَكُوا *because his army had perished*].

(*d*) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical B
subject (see § 151); as كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ *every soul shall taste of death:* أَتَى ٱلْفَوَاحِشِ عِنْدَهُمْ مَعْرُوفَةٌ *the committing of crimes is held laudable by them.* [Less frequent are such expressions as كُلُّ أُذْنٍ
سَامِعٌ وكُلُّ عَيْنٍ نَاظِرٌ *every ear is hearing, and every eye seeing.*]

[Rem. In the words of the Prophet أَلَا إِنَّ كُلَّ دَمٍ وَمَالٍ
وَمَأْثُرَةٍ كَانَتْ فِى ٱلْجَاهِلِيَّةِ فَهِىَ تَحْتَ قَدَمَىَّ هَاتَيْنِ *verily, whatever claims of blood, money or privilege there existed in the time of* C
Ignorance, are under these my feet, i.e. *are abolished by me*, the fem. form of كَانَتْ and فَهِىَ (replaced in 'Ibn Hiśām 821. l. 6 and Ṭab. i. 1642, l. 9 by يُدَّعَى فَهُوَ), is to be explained by كُلٌّ having the sense of جَمَاعَةٌ *totality*, just as in the verse of Ǵamīl إِنَّ الزِّيَارَةَ
لِلْحَبِيبِ يَسِيرُ *verily the visiting is easy for the loving one*, the predicate has been put in the masc. gender according to the sense (عَلَى ٱلْمَعْنَى). اَلزِّيَارَةُ being =اَلْمَزَارُ, and in فَإِنْ تَسْأَلِينِىَ عَنْ لُمَّتِى
فَإِنَّ ٱلْحَوَادِثَ أَوْدَى بِهَا *and if thou ask me about my locks, lo! the* D
vicissitudes of time have taken them away, the verb agrees, not with اَلْحَوَادِثُ, but with its equivalent اَلْحَدَثَانُ. In the words of the tradition (Zamaḫśarī, *Fāik*, ii. 490) اَلْقَتْلُ فِى سَبِيلِ ٱللّٰهِ مُمَصْمِصَةٌ
death on the path of God is purifying (*from the filth of sin*), the predicate is according to some interpreters fem., because اَلْقَتْلُ has the meaning of اَلشَّهَادَةُ *martyrdom*. Others say that خَصْلَةٌ *a practice* is to be understood. Neither explication is necessary,

A for the nomina actionis are of both genders (Vol. i. § 292, *d*). Other examples are Ṭab. i. 2185, l. 9 *seq.* وَٱلصَّوْمُ مُرِقَّةٌ وَمُضْعِفَةٌ *and fasting makes weak and feeble;* Lèbīd, *Mu'all.* 33 وَكَانَتْ عَادَةً مِنْهُ إِذَا هِيَ عَرَّدَتْ إِقْدَامُهَا *and it was his wont, to let her precede, when she drew back*, where also some interpreters say that the predicate agrees with التَّقْدِمَةُ = ٱلْإِقْدَامُ; *Fāik* i. 246 إِنَّمَا هِيَ إِقْبَالٌ وَإِدْبَارٌ *this is only an advancing and a retreating* (comp. *e*). D. G.]

B (*e*) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus*, then the former is generally put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as إِنَّ هٰذِهِ تَذْكِرَةٌ *this is an admonition* (Germ. *dies ist eine Erinnerung*, Fr. *ceci est un avertissement*); تِلْكَ حُدُودُ ٱللّٰهِ *such are God's ordinances* (Germ. *dies sind Gottes Regeln*, Fr. *ce sont-là les règles de Dieu*); تِلْكَ آيَاتُ ٱللّٰهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ *such are God's*

C *signs, which we repeat to thee with truth.* [In like manner, if كَانَ or one of its "sisters" be used (§ 131), this may agree in gender with the predicate, as وَإِنْ كَانَتِ ٱلْأُخْرَى *and if the contrary should happen;* وَقَدْ صَارَتْ لِي سُنَّةً فِي ٱلْعَرَبِ *and it has become a custom of mine with the Arabs* (*El-Mubarrad, 279, l. 4 with the variant سُنَّةٌ); ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا *then shall no other excuse be theirs but to say* (Ḳor'ān vi. 23 according to some readers); وَرَكِبُوهُمْ فَكَانَتْ هَزِيمَتُهُمْ *and they bore down upon them and this was their defeat;* see

D other examples in my note on *El-Mubarrad ii. 108. This is also the case after the interrogative pronouns مَنْ and مَا (§ 170), as مَنْ كَانَتْ أُمَّكَ *who was thy mother?* مَا جَاءَتْ (= صَارَتْ) حَاجَتَكَ *what became* (or *was*) *thy want?*

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* [The word هٰذِهِ, in the expression هٰذِهِ أَلْفُ دِرْهَمٍ *this is a thousand dirhems*, is explained by the grammarians as standing for هٰذِهِ ٱلدَّرَاهِمُ]

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Rem. In order to express the neuter *this, it*, etc. both the masc. and fem. sing. of the personal and demonstrative pronouns may be used. Examples of the latter: أَتَانِى أَبَيْتَ ٱللَّعْنَ أَنَّكَ لُمْتَنِى وَتِلْكَ ٱلَّتِى أَهْتَمُّ مِنْهَا وَأَنْصَبُ *I have heard, mayest thou avoid imprecation! that thou hast blamed me, and because of this I am anxious and distressed;* وَكَانَتْ إِيَّاهَا *and so indeed did it happen* (Ṭab. i. 2951, l. 1); فَعَلْتُمُوهَا *ye have done it, it is your fault* (Ṭab. i. 2755, l. 12); قَدْ جَعَلُوهَا حُسَيْنِيَّةً *they have made it to be treachery, such as was committed against 'El-Ḥosèin.* This is applicable also to the ضَمِيرُ ٱلشَّأْنِ or ٱلْقِصَّةِ, which is masc. or fem. according to the gender of the subject in the following sentence. An example of the fem. is Ḳor'ān xxii. 45 فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَارُ *for it is not the eyes that become blind.* D. G.]

B. THE DIFFERENT KINDS OF SENTENCES.

1. *Negative and Prohibitive Sentences.*

153. The negative particles may, as in the Indo-European languages, deny any part of the sentence,—the predicate, the subject (e.g. لَا نَافِيَةُ ٱلْجِنْسِ, § 39), the object, the *ḥāl* or circumstantial expression, etc.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is separated from it by some other part; as لَا يُكْرِمُ ٱلسَّخِىُّ ٱلْبَخِيلَ *the liberal man does not respect the niggardly;* مَا هٰذَا بَشَرًا *this is not a human being* (see § 42, rem. *d*); مَا قَالَ هٰذَا *he has not said this.*

[Rem. If only a part of an affirmative sentence is to be strongly denied, the negative particle must precede that part immediately, as جَاءَ زَيْدٌ لَا ضَاحِكًا وَلَا بَاكِيًا *Zèid came neither laughing nor weeping.* If to the affirmative part of a sentence, a

A parallel negative is to be opposed, the latter must be preceded by the negative particle without a conjunction, as رَأَيْتُ زَيْدًا لَا عَمْرًا *I have seen Zèid, not 'Amr.*]

155. The predicate of a simple declarative verbal sentence, which is neither asseverative nor optative (§ 1, *e* and *f*), may, when denied by لَا, be put either in the imperfect or the perfect. (*a*) When put in the *imperfect*, it may be rendered into English by the present, the future, or, when connected with preceding past tenses, by the
B Latin imperfect (§§ 8, 9); as لَا يُكْرِمُ ٱلسَّخِىُّ ٱلْبَخِيلَ *the liberal man does not respect* (or *will not respect*, or, under certain circumstances, *did not respect*, non honorabat) *the niggardly.* (*b*) The *perfect* can properly be used only (*α*) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§ 1, *a* and *b*), as لَا صَدَّقَ وَلَا صَلَّى *he has neither believed nor prayed*, or *he neither believed nor prayed;* or (*β*) when لَا is connected by وَ with a preceding negative, such as مَا, لَمْ, or لَمَّا,
C and merely carries on the negation of something past (see § 1, *e*, rem. *a*, and § 160)*.

156. The particle لَنْ (a contraction of لَا أَنْ), which is construed with the subjunctive of the imperfect (§§ 11 and 15, *a*, *α*), is a very strong negation of the future, *not at all, never;* as فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَٱتَّقُوا ٱلنَّارَ *and if ye do not do it—and ye will never do it—then dread the fire* (*of hell*).

D REM. On لَمْ and لَمَّا see §§ 12 and 18.

157. The particle مَا, when joined to the perfect, denies the past; when joined to the imperfect, the present (see § 8, *e*, rem. *a*).

158. The particle إِنْ [Vol. i. § 362, *f*] is often found with negative force, in verbal as well as in nominal sentences (see § 42, rem. *e*), and that before both the perfect and the indicative of the

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* [Comp. § 1, *e*, rem. *b*.]

imperfect. For example: إِنِ ٱلْحُكْمُ إِلَّا لِلّٰهِ *judgment belongs to God alone* (lit. *is not except to God*); إِنِ ٱلْكَافِرُونَ إِلَّا فِى غُرُورٍ *the unbelievers are in utter deception* (lit. *are not except in deception*); إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى *it is for Him alone to reward me, who has created me;* ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللّٰهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا *then they will come unto thee, swearing by God (and saying), We intended nothing but doing good;* وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ *and if they* (heaven and earth) *should quit their place, no one could withhold them after Him* (if He, i.e. God, should withdraw His support); وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا ٱلْحُسْنَى *and verily they will swear, We meant only what is best;* إِنْ يَتَّبِعُونَ إِلَّا ٱلظَّنَّ *they merely follow their own fancy.* In elevated prose style, as well as in poetry, the negative مَا is often prefixed to this إِنْ; e.g. وَمَا إِنْ يَنْجَحُ لَهَا عَنَآءٌ *but her pains were (all) of no avail;* مَا إِنْ يَمَسُّ ٱلْأَرْضَ إِلَّا مَنْكِبٌ مِنْهُ *only one shoulder of his touches the ground;* مَا إِنْ رَأَيْتَ لَهُمْ فِى ٱلنَّاسِ أَمْثَالَا *thou hast never seen (any) like them among men* (أَمْثَالَا in rhyme for أَمْثَالًا); مَا إِنْ أَتَيْتَ بِشَىْءٍ أَنْتَ تَكْرَهُهُ *thou hast never done a thing which thou didst not like.*

A

B

C

Rem. *a.* This إِنْ (called by the grammarians إِنِ ٱلنَّافِيَةُ *the negative 'in*) is not to be confounded with the conditional particle of the same sound (إِنِ ٱلشَّرْطِيَّةُ *the conditional 'in*): for (*a*) it admits of a nominal sentence after it; (*b*) it does not govern the jussive; (*c*) it lets the perfect retain its past signification; (*d*) its predicate is sometimes put in the accusative, like that of مَا (§ 42, rem. *e*); and (*e*) it is joined, as a corroborative, to مَا. It seems rather to be connected with the Hebrew negative אַיִן, אַיִן, and occurs itself in that language in the form אִם.

D

[Rem. *b.* 'Abū Zèid, *Nawādir*, 60 *seq.* gives an instance of لَا

A being prefixed to إِنْ instead of مَا, apparently because a relative مَا precedes. D. G.]

159. The verb لَيْسَ (Vol. i. § 182) is used (*a*) as the negative sometimes of كَانَ ٱلتَّامَّةُ (§ 41), e.g. لَيْسَ لِصَحِيحِ ٱلْعَقْلِ وَٱلْبَدَنِ عُذْرٌ فِى تَرْكِ ٱلتَّعَلُّمِ *for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge;* at other times of كَانَ ٱلنَّاقِصَةُ (§ 41), e.g. لَيْسَ عَالِمًا, or لَيْسَ بِعَالِمٍ, *he is not learned.*

B [It has always the meaning of the *imperfect*, mostly in its sense of the indefinite or definite present (§ 8, *a*, *b*).] But it is also employed (*b*) as an indeclinable negative particle, stronger than لَا, to deny some part of the sentence to which it is prefixed; e.g. لَيْسَ لِهٰذَا خُلِقْتَ وَلَا بِهٰذَا أُمِرْتَ *thou wast not created for this, nor bidden to do this;* لَيْسَ كُلُّ مَا فَاتَ يُدْرَكُ *nothing that has escaped us can be overtaken*

C (an opportunity once lost never recurs); إِنَّمَا يَجْزِى ٱلْفَتَى لَيْسَ ٱلْجَمَلْ *it is only the man that makes a return, not the camel* (ٱلْجَمَلْ in rhyme for ٱلْجَمَلُ); أَلَيْسَ قَدْ نَوَيْتَ أَنْ تُعْتِقَنِى *hast thou not formed the intention of setting me free?* In connection with an imperfect, it expresses a strongly denied present or future; as لَسْتُ أَقْصِدُ ٱلْحَرْبَ بَلْ جِئْتُ لِأَهْدِمَ ٱلْكَعْبَةَ *I do not intend to make war (upon you), but I am come to destroy the Ka'ba;* لَسْتَ تَنَالُ ٱلْعِزَّ حَتَّى تُذِلَّهَا *you will*

D *never attain greatness till you humble it (your spirit);* فَلَيْسَ تُدْخَلُ بَعْدَ ٱلْجَنَّةِ ٱلنَّارُ *for the fire (of hell) is never entered after (one has been a dweller in) Paradise;* لَيْسَ تُرْجَى لِفَآئِدَهْ *no good is hoped of thee* (لِفَآئِدَهْ in rhyme for لِفَآئِدَةٍ). It may even be governed by كَانَ, so as to express the negative imperfect of that verb; as كَانَ ٱلنَّبِىُّ صلعم لَيْسَ بِٱلطَّوِيلِ وَلَا بِٱلْقَصِيرِ *the Prophet was neither of high nor low stature.*

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160. When to a clause containing one of the negative particles A
مَا, لَمَّا, لَمْ, or لَنْ, or the negative verb لَيْسَ, there is appended, by means of the conjunction وَ, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative لَا is used, because the special kind of negation has already been sufficiently made known. For example: لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ ٱللّٰهِ شَيْئًا *neither their goods nor their children shall avail them aught against God;* رَأَى أَنَّ ذٰلِكَ ٱلْبَدَنَ لَمْ يُخْلَقْ لَهُ عَبَثًا B
وَلَا قُرِنَ بِهِ لِأَمْرٍ بَاطِلٍ *he saw that this body was not created for him in jest, nor connected with him for any vain purpose;* لَمْ يَبْقَ عَلَيْهِ مُشْكِلٌ فِي ٱلشَّرْعِ إِلَّا تَبَيَّنَ وَلَا مُغْلَقٌ إِلَّا ٱنْفَتَحَ وَلَا غَامِضٌ إِلَّا ٱتَّضَحَ *there remained for him no difficulty in the (divine) law which did not become clear, and nothing sealed up which was not opened, and nothing obscure which was not made plain;* لَسْتُ أَعْنِي بِٱلْقَلْبِ قَلْبَ ٱلْجِسْمِ وَلَا ٱلرُّوحَ ٱلَّذِي فِي تَجْوِيفِهِ *I understand by the (term) heart neither* C
the corporeal heart nor the spirit which dwells in its cavity. [Comp. § 180.] If, however, the second clause be conceived as independent of the first, and the connection be merely an external one, the particular negative is repeated; as هَلْ هُوَ أَمْرٌ لَمْ يَزَلْ مَوْجُودًا فِيمَا سَلَفَ وَلَمْ يَسْبِقْهُ ٱلْعَدَمُ بِوَجْهٍ مِنَ ٱلْوُجُوهِ *is it a thing which has never ceased existing during the past, and which a period of non-existence has never in any way preceded?* [But if the connected words have not the character of a dependent negative clause, but that of a simple continuation of the preceding part of the sentence, only the conjunc- D
tion وَ is used, as مَا جَزِعْنَا إِذْ وَلَّوْا وَإِذْ تَلَظَّى ٱلصِّلَاءُ *we did not despair, when they fled and when the fire (of war) burned;* لَا تَخْبَأَنَّ لِغَدٍ رِزْقًا وَبَعْدَ غَدٍ *do not keep food for to-morrow and the day after to-morrow.*]

Rem. *a.* When غَيْر, بِلَا, دُونَ, etc. (see § 56, rem. *c*) require to be repeated, their place is supplied by لَا, which is followed by the

A genitive governed by غَيْر, etc.; as فَنَحَرَهَا غَيْرَ مُحْبَسَةٍ وَلَا مُعَقَّلَةٍ *and he slaughtered them without their being shut up or bound;* هُوَ غَيْرُ غَرِيبٍ وَلَا عَجِيبٍ *this is neither strange nor wonderful* (see § 82, *d*, rem. *a*); بِلَا حَسَبٍ وَلَا حَيَآءٍ *without honour or shame;* دُونَ جُبْنٍ وَلَا فَرَقٍ *without cowardice or fear.*

B REM. *b.* وَلَا is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even;* as لَا وَلَا أَحَدٌ *not even one;* وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ *but I do not see that there has come out even a single one of them.*

161. In oaths and asseverations لَا is followed by the perfect with the signification of our future (see § 1, *e*); as وَٱللّٰهِ لَا عَصَيْتُ رَبِّى *by God, I will not disobey my Lord;* وَٱللّٰهِ لَا فَتَحْتُ هٰذَا ٱلْبَابَ *by God, I will not open this door;* وَحَيٰوةِ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هٰهُنَا
C *by the life of Pharaoh, ye shall not quit this place;* لَا عَتَبْتُ عَلَيْهِ بَقِيَّةَ عُمْرِى *I will never reproach him (again) during the remainder of my life.* In blessings and curses it is followed by the perfect as an optative (see § 1, *f*); as لَا رَأَيْتَ شَرًّا *mayest thou never see (suffer) evil!* لَا كَانَ وَلَا ٱسْتَكَانَ *may he not be (may he perish), and never come to life!**

162. When verbs signifying to forbid, fear, and the like, are followed by أَنْ with the subjunctive, the negative لَا is sometimes
D inserted after أَنْ (أَنْ لَّا or أَلَّا) without affecting the meaning (see § 15, *a*, a); as مَا مَنَعَكَ أَلَّا تَسْجُدَ *what prevented thee from worshipping (him)?* مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنِ *what hindered thee, when*

* [ٱسْتَكَانَ in this sense is of rare occurrence. The old expression was لَا كَانَ وَلَا تَكَوَّنَ. In the *Chrestom.* of Kosegarten, p. 16, l. 12 *seq.* we must read with Dozy لَا كُنْتُ وَلَا ٱسْتَكَنْتُ *would that I had never come to life!* D. G.]

thou sawest that they had gone astray, from following me? وَإِنْ خِفْتُمْ A
أَلَّا تُقْسِطُوا فِى ٱلْيَتَامَى *and if ye are afraid of being unjust towards the orphans* (but if we read تُقْسِطُوا, لَا is no longer redundant: *if ye are afraid of not being just*, etc.): وَقَدْ نَهَى زِيَادٌ فِى ذٰلِكَ أَلَّا يَفْعَلَهُ أَحَدٌ *and Ziyād forbade concerning this matter, that anybody should do it.*

Rem. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, B
and, on the contrary, be inserted in affirmation. For example, in poetry: أَقْسَمْتُ بِٱللّٰهِ أَسْقِيهَا وَأَشْرَبُهَا حَتَّى تُفَرِّقَ تُرْبُ ٱلْأَرْضِ أَوْصَالِى *by God I swear, I will* NOT *give it (to others) to drink,* NOR *drink it (myself), until the dust of the earth separates my joints;* فَآلَيْتُ آسَى عَلَى هَالِكٍ وَأَسْأَلُ نَائِحَةً مَا لَهَا *and so I swear, I will* NEVER *mourn for one dying,* NOR *ask a mourner what ails her;* فَقُلْتُ يَمِينَ ٱللّٰهِ أَبْرَحُ قَاعِدًا *and I said, By God I swear, I will* NOT *cease sitting* (see § 42, rem. *b*); and in the Ḳor'ān, تَٱللّٰهِ تَفْتَؤُا تَذْكُرُ يُوسُفَ *by* C
God, thou wilt NEVER *cease thinking of,* or *speaking of, Joseph.* Conversely, in the Ḳor'ān: فَلَا أُقْسِمُ بِمَوَاقِعِ ٱلنُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ *and I* SWEAR *by the places where the stars set, and verily that is a great oath, if ye (only) knew (it);* لَا أُقْسِمُ بِيَوْمِ ٱلْقِيٰمَةِ; *I* SWEAR *by the day of the Resurrection;* لَا أُقْسِمُ بِهٰذَا ٱلْبَلَدِ *I* SWEAR *by this town.* [As to the latter case, many interpreters say that لَا is the denial of a preceding objection that is to be supplied, so that D
we must translate: *no! (it is not as ye say), I swear*, etc. In the former case the omission of the negative particle is allowed, because no misunderstanding can arise. For, when affirming, we ought to say وَٱللّٰهِ لَأَسْقِيَنَّهَا وَلَأَشْرَبَنَّهَا (see §§ 14, 19). Therefore the negative particle may be omitted even where no oath is expressed, as in the old verse (Nöldeke, *Delectus*, p. 65, l. 14) فَإِنْ لَا أَمُتْ يَا عَمْرُو *and if my life be spared, O 'Amr! I will not cease to*

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A *seek vengeance for thy blood*, and in that of Abū Nowās (Ṭab. iii. 705, l. 1) نَزَالُ بِخَيْرٍ مَا ٱتَّقَى عَلَى ٱتَّقَى *we shall never cease to be in good condition, as long as we keep the fear of God in our heart.* See two other examples § 42, rem. *b*. D. G.]

163. The prohibitive لَا governs either the jussive or the energetic. See §§ 17, *b*; 19, *b*; and 20.

B 2. *Interrogative Sentences.*

164. The Arabic language ignores the difference between a direct and an indirect question, in so far as regards the arrangement of words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

165. A question is sometimes indicated merely by the tone of the voice, both when it stands alone, and when it is connected with C another question by أَمْ or أَوْ; as فَقَالُوا تَخْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْئًا *and they said, Dost thou fear any evil to us from thyself?* رَمْيُ ٱلْجِمَارِ رَاكِبًا أَفْضَلُ أَمْ رَاجِلًا *is it better to cast the stones* (one of the ceremonies of the pilgrimage to Mèkka) *riding or on foot?* لَعَمْرُكَ مَا أَدْرِى وَإِنْ كُنْتُ دَارِيًا بِسَبْعٍ رَمَيْنَ ٱلْجَمْرَ أَمْ بِثَمَانِ *by thy life, I know not, though I am knowing, (whether) they pelted the Ġamarāt* (see the last example) *with seven (pebbles) or with eight;* لَا أَدْرِى هُوَ مِنْ رُحْتُ أَوْ مِنْ أَرُحْتُ *I do not know whether it comes from roḥtu or from 'aruḥtu.* In D general, however, a question is introduced by one or other of the interrogative particles mentioned in Vol. i. §§ 361, 362.

166. The simplest interrogative particle is أَ, which may be prefixed to the word إِنَّ, and to the conjunctions وَ, فَ, and ثُمَّ; as أَنُؤْمِنُ أَأَمِنْتُمْ مَنْ فِى ٱلسَّمَآءِ *are ye safe from Him who is in heaven?* أَئِذَا مِتْنَا وَكُنَّا كَمَا آمَنَ ٱلسُّفَهَآءُ *shall we believe as fools have believed?*

A أَئِنَّا لَمَدِينُونَ وَعِظَامًا تُرَابًا *when we are dead, and become dust and bones, shall we indeed be recompensed (for our deeds)?* أَئِنَّكَ لَأَنْتَ يُوسُفُ *art thou really Joseph?* أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ *will ye not fight a people who have broken their oaths?* أَمَا تَسْتَحِي مِنَ ٱللَّهِ *art thou not ashamed of thyself before God?* فَقَالَ أَبُو بَكْرٍ أَوَكُلُّكُمْ رَأْيُهُ عَلَى هٰذَا أَفَسَمِعْتَنِي *and Abū Bèkr said, Are ye all of this opinion?*

B أَقُولُ إِلَّا خَيْرًا *hast thou then heard me saying aught but good?* أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ *do they not know that God knows what they keep secret?* أَفَمَا نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتَتَنَا ٱلْأُولَى *are we not then liable to die save our first death* (in this world)? أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ ٱللَّهُ مِنْ شَيْءٍ *have they not looked at what God has created?* أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ *when it falls (upon you), will ye believe it then?*

C If another clause be connected by أَمْ with the one beginning with أَ (in this case called هَمْزَةُ ٱلتَّسْوِيَةِ, *the hèmza of equalisation*), there arises a disjunctive or alternative question; as أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو *is Zèid in thy house, or 'Amr?* أَفِي ٱلْخَابِيَةِ دِبْسُكَ أَمْ فِي ٱلزِّقِّ *is thy date-honey in the jar or in the skin?* سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا *it is all the same to us, whether we bear (our torments) impatiently or with patience;* سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ *it is all one to them, whether thou hast warned them or not;* وَمِنَ ٱلْعَجَائِبِ عُجْبُ مَنْ

D هُوَ جَاهِلٌ أَهُوَ ٱلسَّعِيدُ أَمِ ٱلشَّقِيُّ أَمْ كَيْفَ يُخْتَمُ عُمْرُهُ *one of the strange things is the self-conceit of him who does not know whether he will be saved or damned, or how his life will end.* Instead of أَمْ we may use أَوْ: as أَزَيْدٌ عِنْدَكَ أَوْ عَمْرٌو *is Zèid in thy house, or 'Amr?* اِخْتِلَافُهُمْ أَهُوَ مِنْ جِنْسِ نَعِيمِ ٱلدُّنْيَا أَوْ غَيْرِهِ فِي نَعِيمِ ٱلْجَنَّةِ *their difference of opinion in regard to the delights of Paradise, whether they are of the same kind as the delights of this world, or of a different kind.*

A REM. *a*. The interrogative particle is frequently omitted at the beginning of an alternative question; as أَنَا ٱلْمَلِكُ شِئْتُمْ أَوْ أَبَيْتُمْ *I am king, whether ye like it or not* (for سَوَآءٌ أَشِئْتُمْ). If both parts of the sentence be dependent upon the same verb, it is placed between them; as غَنِيًّا كَانَ أَوْ فَقِيرًا *whether he be rich or poor* (for أَغَنِيًّا); صَبَاحًا جَآءَ أَمْ مَسَآءً *whether he comes in the morning or in the evening* (for أَصَبَاحًا). See § 6, *a*, and § 165.

B REM. *b*. It is said that there is a difference of meaning between أَوْ and أَمْ. The question أَزَيْدٌ عِنْدَكَ أَوْ عَمْرٌو implies ignorance as to whether either of them is there, or not; but أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو implies the knowledge that one of them is there, and asks which it is.

[REM. *c*. أَمْ (أَمِ ٱلْمُنْقَطِعَةُ *the unconnected 'am*) signifies often *or rather, nay but*, serving like بَلْ (§ 184, *c*) to denote digression or
C to rectify, as إِنَّهَا لَإِبِلٌ أَمْ شَآءٌ *verily they* (the animals seen moving at a distance) *are camels; nay but are they not rather sheep?* This is also its meaning in alternative sentences after هَلْ; see § 167.]

167. The interrogative particle هَلْ introduces questions of a more lively sort; as هَلْ أَتَاكَ حَدِيثُ ٱلْجُنُودِ *hast thou heard the tale of the armies?* هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ *shall I direct you to a merchandise, which shall save you from sore torment?*
D هَلْ أَنْتُمْ تَارِكُو أَأُمَيْمَ هَلْ تَدْرِينَ أَنْ رُبَّ صَاحِبٍ الخ (§ 84, rem. *a*); لِى صَاحِبِى (§ 90). It may be preceded by وَ, فَ, and ثُمَّ; as وَهَلْ أَتَاكَ حَدِيثُ مُوسَى *and hath the story of Moses reached thee?* إِنْ أَقَمْتُ إِلَى ٱلْمَسَآءِ فَهَلْ أَنْتَ رَائِحٌ مَعِى *if I stay till the evening, wilt thou go with me?*—هَلْ cannot be prefixed to a negative clause (excepting هَلَّا, § 169); nor to a conditional clause; nor to إِنَّ, وَ, فَ, and ثُمَّ; nor, in general, to a nominal clause of which the predicate is a

finite verb (§ 119); as هَلْ زَيْدٌ مَاتَ [except in poetry].—It may be A
followed in an alternative clause by أَمْ or أَوْ, with the former of which
particles هَلْ is [mostly] repeated; as هَلْ غَادَرَ ٱلشُّعَرَآءُ مِنْ مُتَرَدَّمٍ أَمْ
هَلْ عَرَفْتَ ٱلدَّارَ بَعْدَ تَوَهُّمِ *have the poets left any place to be patched*
or *pieced* (any decaying ruin to be sung of)*? Nay but* (I have
something to say:) *hast thou recognised the abode* (*of thy beloved*) *after*
doubting (*regarding it*)*?* [هَلْ يَسْتَوِى ٱلْأَعْمَى وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى
ٱلظُّلُمَاتُ وَٱلنُّورُ *are the blind and the seeing equal? Or rather are* B
darkness and light equal?] سَآئِلْ أُسَيِّدَ هَلْ ثَأَرْتُ بِوَآئِلٍ أَمْ هَلْ شَفَيْتُ
ٱلنَّفْسَ مِنْ بَلْبَالِهَا *ask 'Usèiyid whether I have taken my blood-revenge*
on Wā'il, or [*rather*] *whether I have cured my soul of its grief;*
هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سُبَّ أَوْ بَخِلَا *did he revile any one, or was he*
reviled, or was he avaricious!

Rem. *a.* Some grammarians say that هَلْ is originally equi- C
valent in meaning to قَدْ, and that its interrogative force is really
due to the particle أ understood. The two are sometimes combined;
as أَهَلْ رَأَوْنَا بِسَفْحِ ٱلْقَاعِ ذِى ٱلْأَكَمِ *did they see us at the lower end*
of the plain with the hillocks? فَقَالَ مُخَاطِبًا لِنَفْسِهِ أَهَلْ عَرَفْتَ دَارَ
عَشِيقَتِكَ بَعْدَ شَكِّكَ فِيهَا *and he says, addressing himself, Hast thou*
recognised the abode of thy beloved, after thy doubting regarding it?

Rem. *b.* On the elliptical expression هَلْ لَكَ فِى كَذَا, see D
§ 53, *b*, rem. *e*. When followed by a clause commencing with
أَنْ, the preposition فِى may be omitted [comp. § 70, rem. *y*], as
هَلْ لَكَ أَنْ تَنَامَ *dost thou wish to go to sleep?*—Similarly, هَلْ لَكَ إِلَى
هَلْ لَكَ مَيْلٌ إِلَى أَنْ تَزَكَّى أَنْ تَزَكَّى *wouldst thou become pure?* scil.
hast thou an inclination to becoming pure?

168. The compound negative particle أَلَا, *nonne*, is often used
to draw close attention to the certainty of the following assertion, and

A hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הֲלֹא = הֲנֵה), in which case it is frequently followed, as a farther asseverative, by إِنَّ*; e.g. أَلَا لَا تَنَالُ ٱلْعِلْمَ إِلَّا بِسِتَّةٍ *certainly thou wilt never attain learning save through six things* (lit. *is it not so? thou wilt not*, etc.); أَلَا إِنَّ ٱلْحَدَاثَةَ لَا تَدُومُ *verily youth does not last for ever;* أَلَا إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ *verily these are the fools;* أَلَا أَيُّهَا ذَا ٱلنَّابِحُ ٱلسِّيدَ إِنَّنِى عَلَى نَأْيِهَا مُسْتَبْسِلٌ مِنْ وَرَآئِهَا

B *O thou that barkest at (revilest) the Bènū 's-Sīd, verily I am ready to fight to the death in their defence, though they are far away.* It is also used as a corroborative before the optative perfect (§ 1, *f*), the imperative, jussive, and energetic; as أَلَا قَبَّحَ ٱللّٰهُ وَجْهَكَ *may God disfigure thy face!* Here يَا is often inserted; see § 38, *a*, rem. *h*.—The synonymous particle أَمَا [also, before an oath, written أَمَ] is used in the same way as أَلَا; e.g. أَمَا وَٱللّٰهِ لَوْ تَعَدَّيْتَهَا قَتَلْتُكَ *verily, by God, hadst thou transgressed it, I would have put thee to death;*

C أَمَا إِنَّهُ لَا خَيْرَ بِخَيْرٍ بَعْدَهُ ٱلنَّارُ *verily there is no good in prosperity which is followed by the fire (of hell);* أَمَا وَٱلرَّاقِصَاتِ بِذَاتِ عِرْقٍ وَمَنْ صَلَّى بِنَعْمَانِ ٱلْأَرَاكِ لَقَدْ أَضْمَرْتُ حُبَّكِ فِى فُؤَادِى *by the galloping camels at Dāt 'Irḳ, and by those who pray at Na'mān abounding in 'arāk-trees, (I swear that) I have treasured up love for thee in my heart.*

169. أَلَّا, هَلَّا, لَوْلَا, and لَوْمَا (called by the grammarians حُرُوفُ ٱلتَّحْضِيضِ وَٱلْعَرْضِ

D *the particles of requiring with urgency*, or *with gentleness*), are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it; as أَلَّا تُصَنِّفُ كِتَابًا فِى ٱلزُّهْدِ *why dost thou not compose a book upon asceticism?* equivalent to *compose one, pray;* but أَلَّا صَنَّفْتَ كِتَابًا فِى ٱلزُّهْدِ *why*

* [And also by وَإِنَّ and by وَ; see the Gloss. to Ṭabarī. D. G.]

hast thou not composed a book upon asceticism? هَلَّا أَعْلَمْتَنِى *why* A
didst thou not inform me (of it)? يَقُولُ ٱلَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ
آيَةٌ مِنْ رَبِّهِ *those who do not believe, say, Why has no sign from his*
Lord been sent down to him? لَوْلَا يُكَلِّمُنَا ٱللّٰهُ أَوْ تَأْتِينَا آيَةٌ *why does not*
God speak to us or a sign come unto us? لَوْمَا تَأْتِينَا بِٱلْمَلٰئِكَةِ إِنْ كُنْتَ
مِنَ ٱلصَّادِقِينَ *why dost thou not bring the angels to us, if thou art (one)*
of those who speak the truth? In later times the simple مَا is so used;
as مَا تَقُومُ *dost thou not stand up?* or *thou dost not stand up!* equi- B
valent to *pray, stand up.*

Rem. *a.* أَلَا is used in the same sense as أَلَّا, but with less force; as أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ *why will ye not fight a people who have broken their oaths?* أَلَا تُحِبُّونَ أَنْ يَغْفِرَ ٱللّٰهُ لَكُمْ *why do ye not like that God should forgive you?*

Rem. *b.* Sometimes the verb is suppressed after these particles, and a substantive follows in the nom. or accus.; as هَلَّا خَيْرًا مِنْ ذٰلِكَ *why not better than this?* scil. تَفْعَلُ *dost thou do*, or هَلَّا خَيْرٌ C
هَلَّا ٱلتَّقَدُّمُ وَٱلْقُلُوبُ صِحَاحٌ, مِنْ ذٰلِكَ, scil. كَانَ مِنْكَ *was from thee;*
why did ye not do so before, when our hearts were sound? scil.
تَعُدُّونَ عَقْرَ ٱلنِّيبِ : هَلَّا كَانَ ذٰلِكَ مِنْكُمْ سَابِقًا = هَلَّا وُجِدَ ٱلتَّقَدُّمُ
أَفْضَلَ مَجْدِكُمْ بَنِى ضَوْطَرَى لَوْلَا ٱلْكَمِىَّ ٱلْمُقَنَّعَا *ye reckon the*
slaughtering of she-camels your greatest glory; ye sons of a good-
for-nothing, why not the helmed warrior? scil. تَعُدُّونَ, i.e. هَلَّا
تَعُدُّونَ مِنَ ٱلْفَخْرِ ٱلْكَمِىَّ ٱلْمُقَنَّعَ *why do ye not reckon the helmed* D
warrior something glorious?

170. The interrogative pronouns مَنْ *who?* and مَا *what?* may stand in any one of the three cases, nominative, genitive, or accusative: as مَنْ أَنْتَ *who art thou?* بِنْتُ مَنْ أَنْتِ *whose daughter art thou?* مَنْ قَتَلْتَ *whom hast thou slain?* مَا تِلْكَ بِيَمِينِكَ *what is*

A *that in thy right hand?* مَا تَقُولُ *what sayest thou?* فِيمَ كُنْتُمْ *in what (state) were ye?* Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them (رَاجِعٌ or عَآئِدٌ); as قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ (instead of بِيَدِ مَنْ) *Say, In whose hand is the kingdom over everything?* But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute.—To render the interrogation more lively,

B the demonstrative pronoun ذَا is appended (like the Heb. זֶה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun اَلَّذِى; as مَا ذَا تَقُولُ, or مَا ذَا ٱلَّذِى تَقُولُ, *what is it (that) thou sayest*?* مَنْ ذَا ٱلَّذِى أَمَرَ, or مَنِ ٱلَّذِى أَمَرَ, *who is it that has given orders?* لِمَا ذَا وَلَّيْتَ بَعْدَ مَجِيِّكَ إِلَى هٰهُنَا (pron. *limā dā*), *why dost thou run away after thy coming hither?*—The pronouns مَنْ and مَا are always

C used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.): مَنْ فَتًى, مَنْ فَارِسٌ, do not mean *τίς ἀνήρ; quisnam vir? quis eques (est ille quem vides)?* but *quis (est) vir? quis (est) eques?* مَنْ being the subject and the following word the predicate. For example: إِذَا ٱلْقَوْمُ قَالُوا مَنْ فَتًى خِلْتُ أَنَّنِى عُنِيتُ *when the tribe ask, Who is a man? I think that I ammeant;* لَوْ كَانَ فِى ٱلْأَلْفِ مِنَّا

D وَاحِدٌ فَدَعَوْا مَنْ فَارِسٌ خَالَهُمْ إِيَّاهُ يَعْنُونَا *if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him* (يَعْنُونَا in rhyme for يَعْنُونَ); مَنْ إِلٰهٌ غَيْرُ ٱللّٰهِ يَأْتِيكُمْ بِضِيَآءٍ, lit. *who (is) a god, beside the (true) God, (that) could give*

* [We find not unfrequently فَعَلْتَ مَا ذَا تَقُولُ مَا ذَا *what hast thou done?* فَتُرِيدُ مِنِّى مَا ذَا *and what do you wish from me?* D. G.]

you light? the words يَأْتِيكُمْ بِضِيَآءٍ forming a relative clause in con- A
nection with the indefinite substantive إِلٰهٌ (see § 172). Even such a case as is represented by the words مَنْ زَيْدٍ, مَنْ زَيْدًا, in no way violates this rule. One person says رَأَيْتُ زَيْدًا *I have seen Zèid;* another, repeating the exact words of the former speaker (اَلْحِكَايَةُ), asks مَنْ زَيْدًا *who is* (the person meant, when you said "ra'èitu Zèidan," by the word) "*Zèidan*"? Similarly, in the genitive, مَرَرْتُ بِزَيْدٍ *I passed by Zèid*, مَنْ زَيْدٍ. In general, however, the حِكَايَةٌ B
(*imitation, citation* or *quoting of the exact words of a speaker*) is neglected, and the questioner asks مَنْ زَيْدٌ *who is Zèid?* in the nominative. The حِكَايَةٌ is allowed only when the word quoted is a proper name, and مَنْ is not preceded by any connective particle, such as وَ. We can only say مَنْ غُلَامُ زَيْدٍ *who is the slave of Zèid?* وَمَنْ زَيْدٌ *and who is Zèid?* The word مَنْ may be used by itself alone, in reference to an undefined substantive, with the inflections mentioned C
in Vol. i. § 352; e.g. جَآءَنِى رَجُلٌ *there came to me a man*, مَنْ *who?* مَرَرْتُ بِرَجُلٍ *I passed by a man*, مَنَا *whom?* رَأَيْتُ رَجُلًا *I saw a man*, مَنِى *whom?*—As interrogatives, مَنْ and مَا are construed with the masculine singular of a verb, but occasionally admit of the feminine, when the predicate is of the feminine gender; as مَنْ كَانَتْ أُمَّكَ *who was thy mother?* [see § 152, *e*].—If inquiry be made regarding the nature, qualities, social position, etc., of a person, مَا is used, and not D
مَنْ; e.g. وَقُلْنَا لَهُ مَا أَنْتَ *and we said to him, What art thou?* أَخْبِرْنِى عَنْ قَوْلِكَ مَا رَبُّ ٱلْعَالَمِينَ *what is the Lord of created things?* وَلَمَّا رَأَتْ رَكْبَ ٱلنُّمَيْرِيِّ أَعْرَضَتْ وَكُنَّ مِنَ ٱنْ يَلْقَيْنَهُ حَذِرَاتِ* مَا

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* مِنَ ٱنْ by poetic license for مِنْ أَنْ, and حَذِرَاتِ in rhyme for حَذِرَاتٍ.

A كُنْتُمْ قَالَ كُنْتُ عَلَى حِمَارٍ هَزِيلٍ وَمَعِى صَاحِبٌ لِى عَلَى أَتَانٍ مِثْلِهِ
tell me about thy verse: "And after she descried the cavalcade of the Numèirĩ, she turned aside, and they were on their guard against meeting him";—what were ye? He said, I was upon a lean he-ass, and with me was a friend of mine upon a she-ass like it.

REM. *a.* The حِكَايَةٌ of a proper name is inadmissible, if the name be qualified in any way, except by اِبْنٌ in a genealogical series. If one says رَأَيْتُ زَيْدَ بْنَ عَمْرٍو, you may ask مَنْ زَيْدَ بْنَ
B عَمْرٍو; but if one says رَأَيْتُ زَيْدًا ٱبْنَ ٱلْأَمِيرِ or رَأَيْتُ زَيْدًا ٱلْعَاقِلَ, you cannot ask مَنْ زَيْدًا ٱبْنَ ٱلْأَمِيرِ or مَنْ زَيْدًا ٱلْعَاقِلَ. In these cases the nominative only is allowed.

REM. *b.* From مَنْ is formed an adjective مَنِىٌّ [Vol. i. § 352, rem. *c*], which is used in asking questions regarding صِفَاتُ ٱلْعَلَمِ or اَلنِّسَبَاتُ (Vol. i. § 249). E.g. جَآءَنِى زَيْدٌ *Zèid came to me;* ٱلْمَنِىُّ *of which tribe?* to which the answer might be ٱلْقُرَشِىُّ *of*
C *Ḳorèiš*, as distinguished from زَيْدٌ ٱلثَّقَفِىُّ *Zèid of the tribe of Ṯaḳīf;* [مَنِىٌّ أَنْتَ, مَنِىٌّ هُوَ *of which tribe art thou, is he?* instead of the usual مِمَّنِ ٱلرَّجُلُ].

REM. *c.* The interrogative مَا is very rarely used of persons; as وَلٰكِنِّى أَدُلُّكُمْ عَلَى رَجُلٍ مِنَّا هُوَ أَقْوَمُ بِمَا دَعَوْتُمُونِى إِلَيْهِ فَقَالُوا مَا هُوَ *but I will point out to you a man amongst us, who is better able to carry out what ye have asked me to do; and they said, Who is he?*
D نَظَرَتْ إِلَى رَجُلٍ مُتَمَاوِتٍ فَقَالَتْ مَا هٰذَا *she saw a man pretending to be dead, and said, Who is this?* The conjunctive (relative) مَنْ and مَا (§ 172 and foll.) are more frequently interchanged; e.g. مِنْهُمْ مَنْ يَمْشِى عَلَى أَرْبَعٍ *among them are creatures which walk on four (feet);* أَسِرْبَ ٱلْقَطَا هَلْ مَنْ يُعِيرُ جَنَاحَهُ لَعَلِّى إِلَى مَنْ قَدْ هَوِيتُ أَطِيرُ *O covey of kaṭas (a sort of bird) is there one (among you) who will lend (me) his wings? Perchance I might fly to the one whom I love;*

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فَٱنْكِحُوا مَا طَابَ لَكُمْ مِنَ ٱلنِّسَآءِ *then marry what women seem good* A
to you; لِلسَّبْيِ مَا نَكَحُوا وَٱلْقَتْلِ مَا وَلَدُوا *those whom they married*
(their wives) were (doomed) to captivity, and those whom they begat
(their children) to slaughter; فَمَا شَكَكْنَا فِي ٱحْتِلَامِهِ كَانَ ٱلْقَوْلُ
فِيهِ قَوْلَكَ *and (as to) those about whose virility we are in doubt, the*
decision shall be as you please; ثُمَّ نَحَّى عَنَّا جَمِيعَ مَا كَانَ بِحَضْرَتِهِ
then he ordered all who were in his presence to retire and leave us;
وَكُلَّ مَا يَخْتَصُّ بِهِ مِنْ أَقَارِبِهِ وَذَوِيهِ *and all whom he had about him* B
of his friends and relatives.*

Rem. *d.* On the shortening of مَا into مَ, see Vol. i. § 351, rem.

171. Regarding the interrogative pronoun أَيٌّ, of which we have spoken before (§ 87), there are here two remarks to be made. (*a*) أَيٌّ [when followed by a noun in the genitive] is used, not only instead of the fem. أَيَّةٌ, but also instead of the plur. أَيُّونَ; as مِنْ أَيِّ C
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ† تَمُوتُ *of what tribe art thou?* قَبِيلَةٍ أَنْتَ
and no soul knows in what land it shall die; مِنْ أَيِّ ٱلنَّاسِ أَنْتَ *of*
what people art thou? [when prefixed to a fem. pronoun, it may be masc. or fem.; though أَيَّتُهُنَّ is the more common; see Vol. i. § 353]. (*b*) A nominal sentence with a nominal predicate, of which the subject (ٱلْمُبْتَدَأُ) is أَيٌّ with a pronominal suffix, may, as a whole, without any

* [In reality, the above examples form no exception to the rules. D
In the two first the question relates to the quality or position of the man, not to his name. In the others مَا is used in a collective sense. But as in many cases the interrogative *what is he?* and *who is he?* the relative *what* and *whom* are equally admissible, we find مَا and مَنْ sometimes interchanged by different authors and in different manuscripts. Comp. Fleischer, *Kl. Schr.* iii. 14 *seq.* D. G.]

† [The reading بِأَيَّةِ أَرْضٍ is compared by Sībawèih to an equally rare form, viz. كُلَّتُهُنَّ.]

A change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as عَرَفْتُ أَيُّهُمْ فِى ٱلدَّارِ *I know which of them is in the house*; ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمٰنِ عُتِيًّا *then will we take forth from every band those who have been stontest in proud rebellion against the Merciful*; مَضَغَهَا لِيَنْظُرَ أَيُّهَا أَصْلَبُ *he bit them with his teeth in order to see which of them was the hardest*; إِذَا مَا لَقِيتَ بَنِى مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ *when thou*
B *meetest the Bènū Mālik, salute him who is most excellent amongst them.* In such cases, however, أَىٌّ may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person; as عَرَفْتُ أَيًّا هُوَ فِى ٱلدَّارِ. In the former case أَىٌّ is treated as an interrogative, in the latter as a relative pronoun. We may also say عَرَفْتُ أَيًّا فِى ٱلدَّارِ, and even عَرَفْتُ أَيُّهُمْ هُوَ فِى ٱلدَّارِ.

C REM. *a.* أَىٌّ likewise serves to express astonishment, in which case it may always be put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which أَىٌّ refers, be indefinite, then أَىٌّ agrees with it in case; as جِئْتَنِى بِرَجُلٍ أَىِّ رَجُلٍ *thou hast brought me a man, (and) what a man! = what a man thou hast brought me!* [(or أَىِّ) مَرَرْتُ بِٱمْرَأَةٍ أَيَّةِ ٱمْرَأَةٍ *I passed by a woman, (and) what a woman!*] But if the preceding noun be definite, أَىٌّ is always put in the circumstantial
D accusative or *hāl*; as جَاءَنِى زَيْدٌ أَىَّ رَجُلٍ *Zèid came to me, (and) what a man (he is)!* The reason of this is, that the interrogative and exclamatory أَىٌّ, being by its very nature indefinite, can never be in concord with a definite substantive. Instead of أَىٌّ we also find أَيُّمَا [أَيَّتُمَا]: as جَاءَنِى زَيْدٌ أَيُّمَا رَجُلٍ, جِئْتَنِى بِرَجُلٍ أَيُّمَا رَجُلٍ, مَرَرْتُ بِٱمْرَأَتَيْنِ أَيَّتُمَا ٱمْرَأَتَيْنِ [هٰذِهِ أَمَةُ ٱللّٰهِ أَيَّتُمَا جَارِيَةٍ *this is the handmaid of God, (and) what a girl is she!*] فَأَوْمَأْتُ إِيمَاءً خَفِيًّا

لِحَبْتَرٍ فَلِلّٰهِ عَيْنَا حَبْتَرٍ أَيَّمَا فَتَى *and I gave a slight wink to Ḥabtar,* A
and how keen (see § 53, *b*, rem. *e*) *were the eyes of Ḥabtar, the noble youth!*—The substantive which constitutes the object of wonder may be understood, when it is virtually contained in the verb, and أَيٌّ must then be put in whatever case that substantive would have stood, had it been expressed; as اِنْتَكَوْا أَيَّ نِكَايَةٍ *how they have been tormented!* i.e. اِنْتَكَوْا نِكَايَةً أَيَّ نِكَايَةٍ.

[Rem. *b*. From أَيٌّ is formed the relative adjective أَيِّيٌّ; see B
Vol. i, § 353, rem. *c*.]

3. *Relative Sentences.*

172. There are in Arabic, as well as in the other Semitic languages, two kinds of relative sentences; namely (*a*) *indefinite*, i.e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (Vol. i. § 346); and (*b*) *definite*, i.e. such as are introduced by a conjunctive noun, C
whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called صِفَةٌ, *a descriptive* or *qualificative sentence;* of the latter kind, صِلَةٌ, *a conjunctive sentence;* and the conjunctive noun itself is called اَلْاِسْمُ ٱلْمَوْصُولُ, or simply اَلْمَوْصُولُ. Examples of the *first* kind: مَرَرْتُ بِرَجُلٍ يَنَامُ *I passed by a man, who was sleeping;* إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ D
the first temple, which was founded for mankind, was that at Bèkka (*Mèkka*); آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ ٱلْكِتَابِ *firmly constructed* (i.e. *unambiguous*) *verses, which form the basis* (lit. *are the mother*) *of the Scriptures;* يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ *a day in which there shall be no bartering, nor friendship, nor intercession;* دِمْنَةٌ لَمْ تَكَلَّمِ *traces of an abode, which speak not* (تَكَلَّمِ in rhyme for تَتَكَلَّمْ); نُقِلْنَا إِلَى مَجْلِسٍ آخَرَ قَدْ رُشَّ بِمَاءِ ٱلْوَرْدِ *we were removed to another*

A *room, which had been sprinkled with rose-water.* Examples of the *second* kind: اَلْمَلِكُ ٱلَّذِى يَعْدِلُ *the king who is just;* دُكَّانِى ٱلَّتِى أَوْ كَٱلَّذِى كَانَتْ لِأَبِى *my shop, which had belonged to my father;* مَرَّ عَلَى قَرْيَةٍ *or (hast thou seen) the like of him who passed by a town?* ٱلَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ *those who spend their wealth (in almsgiving);* وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ ٱللّٰهِ مِنْ أَنْ يُذْكَرَ فِيهَا ٱسْمُهُ *and who*
B *does a greater wrong than he who hinders the temples of God from having His name mentioned in them?* فَمَنْ عُفِىَ لَهُ مِنْ أَخِيهِ شَىْءٌ *but he to whom anything is forgiven on his brother's part;* عَرِّفْنِى بِجَمِيعِ مَا يَتْرُكُهُ *he let me know all that he was leaving.*—Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a particular individual (animate or inanimate), but any individual bearing the name*; as مَا يَنْبَغِى لِلرَّجُلِ يُشْبِهُكَ *that which beseems the man who is like thee;*
C كَٱلْجَمْرِ كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًا *like the ass which carries books;* يُوضَعُ فِى ٱلرَّمَادِ *like the coal which is put among the ashes.* In such phrases as نِعْمَ ٱلرَّأْىُ رَأَيْتَ, *what an excellent counsel thou hast adopted!* the substantive ٱلرَّأْىُ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ; so that the expression is equivalent to نِعْمَ ٱلرَّأْىُ رَأْيُكَ [comp. Vol. i. § 183].

D REM. *a.* The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَىٌّ and ٱلَّذِى are always definite, whether the latter be used substantively

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* [The article is then employed لِتَعْرِيفِ ٱلْجِنْسِ *to indicate the genus* (Vol. i. § 345, rem. *a*).]

or adjectively; whilst مَنْ and مَا, which can only be used substan- A
tively, are either definite or indefinite, as مَنْ جَآءَ *he who comes* or *one who comes*, مَا لِى *that which I have* or *something which I have*. When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, *a person*, and شَىْءٌ, *a thing*), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, virtually in the same case. We even find, though very rarely, a single adjective so B
annexed to مَنْ or مَا, and actually agreeing with them in case [e.g. مَرَرْتُ بِمَنْ مُحْسِنٍ *I passed by a generous person*; مَرَرْتُ بِمَا مُعْجِبٍ لَكَ *I passed by something pleasing to you*]. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ. [Comp. Vol. i. § 353, 1.]

Rem. *b*. The pronoun in the qualificative clause, which falls back upon the antecedent (اَلْعَآئِدُ or اَلرَّاجِعُ [§ 173]), ought, strictly speaking, to be of the third person, even when the subject of the C
qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as إِنَّكُمْ قَوْمٌ تَجْهَلُونَ *verily ye are a people who are foolish*; إِنَّا لَقَوْمٌ مَا نَرَى ٱلْقَتْلَ سُبَّةً *verily we are people who count it no disgrace to be slain*; إِنِّى ٱمْرُؤٌ تَجِدُ ٱلرِّجَالُ عَدَاوَتِى *verily I am a man whose hostility* (*brave*) *men find* (*to be terrible*). Compare § 175, rem.

[Rem. *c*. Among qualificative sentences may be reckoned also D
the qualificative clauses mentioned § 139, rem. *b*, (1).]

173. The qualificative sentence necessarily contains a pronoun (اَلْعَآئِدُ or اَلرَّاجِعُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e.g. رَجُلٌ جَآءَ *a man who came*; or, in case of its being a nominal sentence, is expressed by a separate pronoun, e.g. رَجُلٌ هُوَ صَدِيقِى *a man who is*

A *my friend;* or, lastly, appears as a suffix in the genitive or accusative, e.g. مَرَرْتُ بِرَجُلٍ أَبُوهُ نَائِمٌ *I passed by a man whose father was asleep;* زَوَّجْتُ ٱبْنِى بِٱمْرَأَةٍ كَانَ عَمْرٌو يُحِبُّهَا *I married my son to a woman, with whom 'Amr was in love;* [ضَرْبَةٌ ضُرِبَهَا *a striking wherewith he was struck*]. The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as وَمَا أَدْرِى أَغَيَّرَهُمْ تَنَاءٍ وَطُولُ ٱلْعَهْدِ

B أَمْ مَالٌ أَصَابُوا *and I do not know whether distance and length of time have changed them, or wealth which they have won* (for أَصَابُوهُ); ضَرَبْتُهُ ضَرْبَةً خَرَّ كَٱلْمَيِّتِ *I struck him a blow at which he fell like one dead* (for خَرَّ بِهَا); وَٱتَّقُوا يَوْمًا لَا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئًا *and fear a day, in which a soul shall not make satisfaction for* (*another*) *soul at all* (for تَجْزِى فِيهِ).

C **174.** The conjunctive noun ٱلَّذِى may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive مَنْ and مَا, when they are definite (مَوْصُولَةٌ), *he who, that which.* In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and *case*, and thus markedly differs from the relative pronouns of the Indo-german languages; as أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنْسِ *show us*

D (*those two*) *of the Ǧinn and of mankind, who led us astray,* scil. أَرِنَا ٱلشَّيْطَانَيْنِ ٱلَّذَيْنِ أَضَلَّانَا *show us the two devils who led us astray,* viz. 'Iblīs and Ḳābīl or Cain; يَا مَنْ أَحَسَّ بُنَيَّىَّ ٱللَّذَيْنِ هُمَا سَمْعِى وَطَرْفِى فَطَرْفِى ٱلْيَوْمَ مُخْتَطَفُ *O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away;* إِنَّ أَحَدَ ٱلرَّجُلَيْنِ ٱللَّذَيْنِ لَقُوا مِنَ ٱلْأَنْصَارِ حِينَ ذَهَبُوا إِلَى ٱلسَّقِيفَةِ عُوَيْمُ بْنُ سَاعِدَةَ *one of the two men of the Anṣār* (or

Helpers of the Prophet) *whom they met, when they went to the porch,* A
was 'Owèim 'ibn Sā'ida; ثُمَّ أُصِيبَ جَرَحَةُ وَلَمْ يُصَلِّ صَلَاةً سَجَدَ فِيهَا
إِلَّا ٱلرَّكْعَتَيْنِ ٱللَّتَيْنِ أَسْلَمَ عَلَيْهِمَا *then Gèrèga was slain, without having prayed a* (*single*) *prayer in which he prostrated himself, save those two rèk'as by praying which he became a Muslim;* فَإِذَا نَذْكُرُ ٱلصَّوْتَيْنِ
ٱللَّذَيْنِ رَوَيْنَاهُمَا عَنْ جَحْظَةَ *and we shall* (*now*) *quote the two songs* (or *airs*), *which we have received from Gaḥẓa;* فِى زَمَنِ ٱلْمَلِكَيْنِ
ٱللَّذَيْنِ تَقَدَّمَ ذِكْرُهُمَا *in the time of the two kings, who have been* B
already spoken of; ثُمَّ إِنَّ وَلَدَيْهِ ٱللَّذَيْنِ قَتَلَاهُ فِى نِينَوَى هَرَبَا إِلَى
جِبَالِ ٱلْمَوْصِلِ *then his two sons, who had murdered him in Nineveh, fled to the mountains of Mosul.*

Rem. Somewhat similar to this is the attraction or assimilation of the relative in Greek and in the older forms of German, as *dusint punt des allir bestin goldis,* des *die vrouwen tragen woldin.*

175. As the case in which the conjunctive nouns stand, is C
independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as always happens with مَنْ, مَا, and أَىٌّ, and frequently with ٱلَّذِى) as substantives at the beginning of an independent sentence, they form its subject or inchoative (مُبْتَدَأٌ), and are consequently in the nominative; and the same thing occurs with ٱلَّذِى, when it is annexed as an adjective to any such subject in the nominative. In every other instance, they stand, it is true, at the commencement of the con- D
junctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecedent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number.

A This pronoun is called by the grammarians اَلضَّمِيرُ ٱلْعَآئِدُ (ٱلرَّاجِعُ) إِلَى ٱلْمَوْصُولِ, *the pronoun which returns to,* or *falls back upon, the conjunctive noun,* or simply اَلْعَآئِدُ or اَلرَّاجِعُ.

(*a*) If this pronoun stand, as the subject, in the nominative case, it is represented, in a *verbal* sentence, by the personal pronoun implied in the verb; e.g. أُحِبُّ مَنْ يَعْدِلُ *I love him who is just;* B مِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ *among them are some who hearken to thee;* نَكُنْ مِثْلَ مَنْ يَا ذِئْبُ يَصْطَحِبَانِ (*if so,*) *we shall be like those, O wolf, who are comrades;* أَخَافُ مِنَ ٱلْمَلِكِ ٱلَّذِى يَظْلِمُ ٱلنَّاسَ *I am afraid of the king who oppresses the people.* But in a *nominal* sentence, it is expressed by a separate pronoun; e.g. مَنْ هُوَ بَرٌّ *he who is pious;* عُدْتُ ٱلشَّيْخَ ٱلَّذِى هُوَ مَرِيضٌ; مِمَّا هُوَ ضَلَالٌ *I have visited the old man who is sick.* In nominal sentences of which C the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as مَرَرْتُ بِمَنْ ثَمَّ *I passed by him who is there* or *those who are there;* لَهُ مَنْ فِى ٱلسَّمٰوَاتِ وَٱلْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ *to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him;* D إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ *verily the first temple which was founded for mankind is that which is at Bèkka* (*Mèkka*). The عَآئِدٌ may also be omitted in a nominal sentence of more than the usual limited length, as هُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلٰهٌ وَفِى ٱلْأَرْضِ إِلٰهٌ *He it is who is a God in heaven and a God upon earth,* مَا أَنَا بِٱلَّذِى قَائِلٌ لَكَ شَيْئًا *I am not he who says anything to thee;* but this omission is rare in short nominal sentences, as مَنْ يُعْنَ بِٱلْحَمْدِ لَا يَنْطِقْ بِمَا سَفَهٌ *he who cares for praise, does not speak what is foolish.*

(*b*) If the عَآئِدٌ be an objective complement in the accusative, A it is appended as a suffix to the verb; e.g. مَنْ رَأَيْتُهُ *he whom I have seen*; عَرَفْتُ مَنْ عَرَفْتَهُ *I know him whom thou knowest*; اَلسَّارِقُ ٱلَّذِى قَتَلَهُ ٱبْنِى *the thief whom my son killed*. The suffix is, however, not unfrequently omitted; as وَلَكُمْ فِيهَا مَا تَشْتَهِى أَنْفُسُكُمْ *and yours* (*shall be*) *in it* (the future life) *what your souls desire* (for تَشْتَهِيهِ); اَلْكِتَابُ ٱلَّذِى أَنْزَلَ ٱللّٰهُ *the book which God has sent down* or *revealed* (for B أَنْزَلَهُ); [عَسَى ٱلْأَيَّامُ أَنْ يَرْجِعْنَ قَوْمًا كَٱلَّذِى كَانُوا *it may be that time will restore some people to their former state* (for كَانُوهُ or كَانُوا عَلَيْهِ)].

(*c*) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, etc., or is governed by a preposition; as اَلطَّبِيبُ ٱلَّذِى ٱبْنُهُ عِنْدِى *the physician whose son is at my house*; مَنْ لَهُ مَالٌ كَثِيرٌ *he who has great possessions*; مَا تَدْعُوهُمْ C إِلَيْهِ *that to which thou callest them*. If the governing word be an active participle of the form فَاعِلٌ, referring to present or future time, the genitive suffix may be omitted; as فَٱقْضِ مَا أَنْتَ قَاضٍ *doom then what doom thou wilt* (for قَاضِيهِ). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as أَنَا عِنْدَ مَنْ أَنْتَ *I am at the house of the same person as thou* (for عِنْدَهُ أَنْتَ): مَرَرْتُ بِٱلَّذِى مَرَّ سُلَيْمٰنُ D *I passed by the same person as Sulèimān did* (for مَرَّ بِهِ): وَيَشْرَبُ مِمَّا وَقَدْ كُنْتَ تَشْرَبُونَ *and he drinks of what ye drink* (for تَشْرَبُونَ مِنْهُ); تُخْفِى حُبَّ سَمْرَآءَ حِقْبَةً فَبُحْ لَانَ مِنْهَا بِٱلَّذِى أَنْتَ بَآئِحُ *thou didst conceal thy love of Sèmrā for a time, but now disclose what thou wilt of it* (لَانَ by poetic license for اَلْآنَ, منها *of her* = مِنْ حُبِّهَا *of love of her*, and بَآئِحُ for بِهِ بَآئِحُ). But this is not allowed when the preposition

A is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as مَرَرْتُ بِٱلَّذِى مَرَرْتَ بِهِ عَلَى زَيْدٍ *I passed by him on whose account thou didst pass by Zèid* (where بِ in بِٱلَّذِى is لِلْإِلْصَاقِ, whilst in بِهِ it is لِلسَّبَبِيَّةِ, § 56, rem. *d*); زَهِدْتُ فِى ٱلَّذِى رَغِبْتَ فِيهِ *I have had no longing after that which thou desiredst* (not فِى ٱلَّذِى رَغِبْتَ).

B REM. *a*. The عَآئِدٌ after ٱلَّذِى originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as نَحْنُ ٱلَّذِينَ أَصْبَحُوا إِصْبَاحًا *it is we who arose early*. More usually, however, the عَآئِدٌ is brought into agreement with the word to which it refers (compare § 172, rem. *b*); as أَنَا ٱلَّذِى سَمَّتْنِ أُمِّى حَيْدَرَهْ *I am he whom his* (lit. *my*) *mother named Ḥaidara* (*Lion*)*;

C أَنَا ٱلَّذِى يَجِدُونِى فِى صُدُورِهِمُ *I am he whom they find* (*a choking morsel*) *in their chests* or *throats* (يَجِدُونِى for يَجِدُونَنِى); أَلَسْتَ ٱلْعَبْدَ ٱلْأَسْوَدَ ٱلَّذِى كُنْتَ تُرَاعِينَا بِمَوْضِعِ كَذَا *art thou not the negro slave, who used to attend upon us in such and such a place?*

[REM. *b*. Ibn Mālik alone permits the phrase ضَرَبْتُ فِيمَنْ رَغِبْتَ for ضَرَبْتُ مَنْ رَغِبْتَ فِيهِ *I beat him whom thou desiredst* (see Lane s. v. فى), while some other authorities sanction the

D following likewise إِنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلْ *if, some day, he fails to find one on whom he may rely*, for مَنْ يَتَّكِلُ عَلَيْهِ (see Lane s. v. على). D. G.]

REM. *c*. On the occasional use of ٱلْ in the sense of ٱلَّذِى see Vol. i. § 345, rem. *b*.

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* سَمَّتْنِ by poetic license for سَمَّتْنِى, and حَيْدَرَهْ in rhyme for حَيْدَرَةَ. Another reading is سَمَّتْنِى أُمِّى.

4. *Copulative Sentences.* A

176. We have already spoken of the difference between the copulative particles وَ and فَ in Vol. i. § 366, *a*, *b*. To what has been there said, the following remarks may be added.

177. If to the subject implied in any form of the finite verb, another subject be appended, the former must be repeated in the shape of a separate personal pronoun; as حَضَرْتُ أَنَا وَيَعْقُوبُ *I and Ya'ḳūb (Jacob) were present;* أَتَى هُوَ وَأَصْحَابُهُ *he and his companions* B *came;* اُسْكُنْ أَنْتَ فَاذْهَبْ أَنْتَ وَرَبُّكَ *go therefore, thou and thy Lord;* وَزَوْجُكَ ٱلْجَنَّةَ *do thou and thy wife dwell in the garden;* لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِى ضَلَالٍ مُبِينٍ *verily ye and your fathers have been in clear error.* Exceptions are very rare; as, in a verse, قُلْتُ إِذْ أَقْبَلَتْ وَزُهْرٌ تَهَادَى *I said, when she and (other) fair (women) advanced with elegant gait* (تَهَادَى for تَتَهَادَى); [فَقَالَ وَٱلَّذِينَ مَعَهُ *he and those who were with him said* (Ṭab. i. 2449, l. 2)]. If, however, the verb has a C pronominal suffix in the accusative, the repetition of the implied subject in a separate form is unnecessary; as أَكْرَمْتُكَ وَزَيْدٌ *I and Zèid have shown thee honour;* جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ *gardens of everlasting rest, into which they shall enter and those who are righteous.*—This form of expression may be varied by repeating the verb after وَ, but even then the separate pronoun is still usually employed; as حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ*. D

* [Sometimes there is hardly any difference between this construction and that with وَاوُ ٱلْمَعِيَّةِ (§ 37), e.g. 'Ibn Hiśām, 318, l. 11 وَكُنَّا وَأَصْحَابًا لَنَا فَارَقُوا ٱلْهُدَى...كَفَوْجَيْنِ *we and some of our comrades who left the right path became like two parties,* where كُنَّا نَحْنُ وَأَصْحَابٌ لَنَا would convey the same meaning. R. S. We may add here that it is usual to say سِرْتُ وَزَيْدًا rather than وَزَيْدٌ, but سَارَ زَيْدٌ وَعَمْرٌو rather than وَعَمْرًا.]

A **178.** If a substantive be connected by وَ with the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as وَٱجْنُبْنِى وَبَنِىَّ أَنْ نَعْبُدَ ٱلْأَصْنَامَ *and keep away from me and my sons our worshipping idols;* أَجْلَاهُ وَقَوْمَهُ *he made him and his people emigrate.* But if a pronoun is connected with a substantive or a pronominal suffix in the accusative, it must be suffixed either to the word إِيَّا (Vol. i. § 188) or to the repeated verb; as قَتَلَهُ وَإِيَّاهَا, or قَتَلَهُ وَقَتَلَهَا, *he killed him and*
B *her.* If a substantive object is annexed to a pronominal object, the verb may be repeated or not; as رَأَيْتُكَ وَزَيْدًا *I saw thee and Zèid;* قَتَلَهُ وَمَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ *he killed him and those of his family who were with him,* or قَتَلَهُ هُوَ وَمَنْ الخ, or قَتَلَهُ وَقَتَلَ مَنْ الخ.

179. If to a pronominal suffix in the genitive there be joined a substantive in the same case, the governing word is usually repeated;
C as رَبُّكُمْ وَرَبُّ آبَائِكُمْ *your and your fathers' Lord.* The form كِتَابُكَ وَزَيْدٍ أَنْتَ, *thy book and Zèid's,* is of rarer occurrence, except with the suffixes of the third person, as اِتِّفَاقُهُ هُوَ وَأَخِيهِ *his and his brother's agreement.* If a substantive be connected by وَ with the pronominal suffix of a preposition, the preposition must be repeated; as لِى وَلِأَخِيهِ *to me and his brother.* This rule is occasionally violated in poetry,
D scarcely ever in prose; as فَقَدْ خَابَ مَنْ يَصْلَى بِهَا وَسَعِيرِهَا *and balked is he who is scorched by it* (war) *and its flame;* فَٱذْهَبْ فَمَا بِكَ وَٱلْأَيَّامِ مِنْ عَجَبٍ *be off then, for there is nothing strange in thee or the times.*

REM. If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the others by a pronominal suffix; as بَنُو ٱلْمَلِكِ وَبَنَاتُهُ *the king's sons and daughters.* On an exception see § 78, rem. *b*; it is common in later prose writers, as مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ

Moses mentions (by name) the sons and grandsons of Adam, for أَوْلَادَ آدَمَ وَأَحْفَادَهُ; أَطْيَبُ وَأَحْلَى نَوْمَةٍ *a most pleasant and sweet slumber*, for أَطْيَبُ نَوْمَةٍ وَأَحْلَاهَا. A

180. The negative particle لَا, when it follows وَ, connecting two nouns, supplies the place of a preceding negative sentence (see § 160); as لَمْ يَبْقَ أَبِى وَلَا أُمِّى *neither my father nor my mother remains alive*, where وَلَا is equivalent to وَلَمْ تَبْقَ; لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ *ye have not known, nor your fathers;* لَوْ شَاءَ ٱللّٰهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا *if God had pleased, we would not have given Him companions, nor our fathers.* B

If the two nouns be both separate words, لَا is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as مَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ *there has been neither combat nor dispute between us.*—Similarly, if two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative لَا with the conjunction وَ; as مَا أَمْكَنَنِى أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا *it was impossible for me to do anything or to conclude anything*, where وَلَا is equivalent to وَمَا أَمْكَنَنِى أَنْ. C

181. When two verbs, connected by وَ and referring to the same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular masculine; as بَغَى وَٱعْتَدَيَا عَبْدَاكَ, or بَغَيَا وَٱعْتَدَى عَبْدَاكَ, *thy two servants acted insolently and with violence;* يُحْسِنُ وَيُسِيٓءُ ٱبْنَاكَ, or يُحْسِنَانِ وَيُسِيٓئَانِ ٱبْنَاكَ, *thy two sons do good and evil.* This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find بَغَى عَبْدَاكَ وَٱعْتَدَيَا. يُحْسِنُ ٱبْنَاكَ وَيُسِيٓئَانِ. It is called by the grammarians ٱلتَّنَازُعُ فِى ٱلْعَمَلِ, *the conflict in regard to government.* Some further illustrations of it are given in the remarks. D

A REM. *a.* Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other. (1) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as ضَرَبْتُ وَضَرَبَنِى زَيْدٌ *I struck* (*Zèid*) *and Zèid struck me.* Some Arab grammarians, however, allow the first verb a pronominal complement; as إِذَا كُنْتَ تُرْضِيهِ وَيُرْضِيكَ صَاحِبٌ : ضَرَبْتُهُ وَضَرَبَنِى زَيْدٌ

B *when thou satisfiest a friend and he satisfies thee.* (2) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in § 141, etc.; as ضَرَبَنِى وَضَرَبْتُهُمَا ٱلرَّجُلَانِ, ضَرَبَنِى وَضَرَبْتُهُ زَيْدٌ *the two men struck me and I struck them.* The omission of the pronominal complement is rare; as ضَرَبَنِى وَضَرَبْتُ ٱلرَّجُلَانِ, ضَرَبَنِى وَضَرَبْتُ زَيْدٌ ; نَاسَبَنِى] بِعُكَاظَ يَعْشِى وَنَاسَبْتُ ٱلْقُرُودُ *the apes were akin to me and I to them*];

C ٱلنَّاظِرِينَ إِذَا هُمُ لَمَحُوا شُعَاعُهُ *at 'Okāz the sheen,* or *gleam,* (*of weapons,* ٱلسِّلَاحُ) *dazzles the eyes of the beholders when they look at it.* The noun may also be made the complement of the second verb, and the first verb, which has now no subject expressed, must agree with the noun in gender and number; as ضَرَبَنِى وَضَرَبْتُ زَيْدًا (*Zèid*) *struck me and I struck Zèid,* ضَرَبَانِى وَضَرَبْتُ ٱلرَّجُلَيْنِ *the two* (*men*) *struck me, and I struck the two men;* ضَرَبُونِى وَضَرَبْتُ

D ٱلظَّالِمِينَ *they* (*the evildoers*) *struck me, and I struck the evildoers.* All these involved forms of expression occur but seldom in classical Arabic, the usual and regular constructions being ضَرَبْتُ زَيْدًا ضَرَبَنِى ٱلظَّالِمُونَ وَضَرَبْتُهُمْ, ضَرَبَنِى ٱلرَّجُلَانِ وَضَرَبْتُهُمَا, وَضَرَبَنِى ضَرَبْتُ ٱلظَّالِمِينَ وَضَرَبُونِى, ضَرَبْتُ ٱلرَّجُلَيْنِ وَضَرَبَانِى.

REM. *b.* In the case of a verb which must be connected with both a subject and a predicate (such as كَانَ or صَارَ), if the predicate be common to two propositions, it is expressed only once,

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being either entirely omitted the second time or having its place A supplied by إِيَّا and a pronominal suffix. For example, we may translate *I was sick and Zèid was sick* by كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا, or كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا إِيَّاهُ, or lastly كُنْتُ إِيَّاهُ وَكَانَ زَيْدٌ مَرِيضًا, the first of the three forms being preferable. These involved forms of expression likewise occur but rarely in classical Arabic, the ordinary construction being كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا, or وَكَانَ زَيْدٌ إِيَّاهُ. [An example from poetry is رَمَانِى بِأَمْرٍ كُنْتُ B مِنْهُ وَوَالِدِى بَرِيئًا *he accused me of a thing of which I and my father were innocent* (*Šawāhid ʾl-Kaššāf* 311). D. G.]

Rem. *c*. Almost the same thing takes place after the verbs ظَنَّ *to think, believe*, حَسِبَ *to think, reckon, suppose*, etc., which take for their objective complement a clause consisting of a subject and a predicate (§ 24), as ظَنَنْتُ زَيْدًا عَالِمًا *I thought Zèid learned*. The predicate of the clause, which serves as complement to the C فِعْلُ ٱلْقَلْبِ, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the فِعْلُ ٱلْقَلْبِ in the one proposition, may in the other be the subject of the clause which is dependent upon the فِعْلُ ٱلْقَلْبِ. When this is the case, we may, in accordance with rem. *b*, translate such a phrase as *Zèid thought me learned and I thought him learned* by ظَنَّنِى وَظَنَنْتُ زَيْدًا عَالِمًا, or ظَنَّنِى إِيَّاهُ وَظَنَنْتُ زَيْدًا عَالِمًا, or lastly ظَنَّنِى وَظَنَنْتُ زَيْدًا عَالِمًا إِيَّاهُ. The D first of these modes of expression is the most common, but all three are rare, the natural and usual construction being ظَنَّنِى زَيْدٌ عَالِمًا وَظَنَنْتُهُ إِيَّاهُ. If the subjects differ in gender or number, the predicate must be repeated; as أَظُنُّ وَيَظُنَّانِى أَخَا زَيْدًا وَعَمْرًا أَخَوَيْنِ *I think Zèid and Amr two brothers* (*of mine*), *and they think me a brother* (*of theirs*).

A **182.** The Arabs, as well as the other Semites, often connect single verbs and entire sentences with one another merely by means of the particles وَ and فَ, where we should employ particles of a more definite meaning to indicate the precise relation between them. They use وَ, for example, where we would prefer a disjunctive or adversative particle; as اَللّٰهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ *God knows, but ye do not know.* In such cases, however, وَ has in reality only a copulative force; the adversative relation lies in the nature of the
B two clauses themselves.—The Arabs also use وَ and فَ with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e.g. سَجَدَ فَأَطَالَ *he prostrated himself and made long* (*his prostration*), equivalent to *he prostrated himself for a long time*, instead of أَطَالَ ٱلسُّجُودَ, as we may also say (see § 140).

183. The particle وَ in Arabic, like its equivalents in the other Semitic languages, often serves to connect two clauses, the
C second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that—

(*a*) The clause descriptive of the state is nominal; as قَامَ زَيْدٌ وَهُوَ بَاكٍ *Zèid rose up weeping;* عَادَ إِلَيَّ وَهُوَ مَضْقُوعٌ *he returned to me beaten;* جَاءَتْ مِنْ عِنْدِهِ وَهِيَ مُخَرَّقَةُ ٱلثِّيَابِ بَاكِيَةٌ *she came from his house with her clothes in tatters, crying;* اِنْقَرَضَ فِي وَقْتِهِ قَرْنَانِ مِنَ ٱلنَّاسِ وَهُوَ حَيٌّ *two generations of men passed away in his time, whilst*
D *he still lived;* كَٱلَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا *like him who passed by a town, falling down upon its roofs* (in ruins, its walls falling in upon its fallen roofs); كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ *ye lied, knowing* (*that ye did so*), *ye lied wittingly,* in which example the nominal circumstantial clause has a finite verb for its predicate; ذَهَبَ زَيْدٌ وَعَمْرٌو بَاقٍ *Zèid went away, whilst 'Amr remained;* وَقَدْ أَغْتَدِي وَٱلطَّيْرُ فِي وُكُنَاتِهَا *and sometimes I go forth early, whilst*

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the birds are (still) in their nests, where the circumstantial clause has A
a distinct subject; ذَهَبَ زَيْدٌ وَعَمْرٌو يَشْتَغِلُ *Zèid went away, whilst
'Amr was busy,* where the circumstantial clause has a distinct subject
and a finite verb for its predicate.

Rem. We sometimes find a nominal clause merely appended
to the preceding proposition, without وَ, as اِهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
get ye down, the one of you an enemy to the other; جَاءَ زَيْدٌ يَدُهُ
عَلَى رَأْسِهِ *Zèid came with his hand on his head;* لَقِيتُهُ عَلَيْهِ جُبَّةُ وَشْيٍ B
I met him wearing an embroidered coat; [رَاحُوا عَبَقُ ٱلْمِسْكِ بِهِمْ
they returned, (whilst) the perfume of musk clung to them]; and
even without a pronoun, as مَرَرْتُ بِٱلْبُرِّ قَفِيزٌ بِدِرْهَمٍ *I passed by the
wheat, (whilst) a bushel (of it was selling) for a dirham* (for
قَفِيزٌ مِنْهُ [§ 120, rem. *a*]).

(*b*) The clause descriptive of the state is verbal and affirmative,
the verb being in the Imperfect Indicative, preceded by وَقَدْ; as C
لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ ٱللّٰهِ إِلَيْكُمْ *why do ye harm me,
knowing (as ye do) that I am the apostle of God unto you?* If the
particle قَدْ be not employed, وَ must also be dropped, so that the
circumstantial Imperfect is outwardly unconnected with the previous
proposition; as جَاءَ زَيْدٌ يَضْحَكُ *Zèid came laughing;* جَاءَ ٱلْأَمِيرُ
تُقَادُ ٱلْجَنَائِبُ بَيْنَ يَدَيْهِ *the Emīr came with led horses preceding him*
(a very common construction, see § 8, *e*). D

(*c*) The clause descriptive of the state is verbal and negative,
the verb being in the Imperfect Jussive, preceded by وَلَمْ, or the
Imperfect Indicative, preceded by وَمَا; as أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ
إِلَيْهِ شَيْءٌ *or has said, 'Something has been revealed to me,' whilst
nothing has been revealed to him;* وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ
but they deceive only themselves, without knowing it. In this case وَ is
often dropped; as فَٱنْقَلَبُوا بِنِعْمَةٍ مِنَ ٱللّٰهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ

A *and so they returned, (laden) with favours and benefits from God, without any harm having touched them.* Where the negation is expressed by لَا, the particle وَ is rarely used; as لَوْ أَنَّ قَوْمًا لِٱرْتِفَاعٍ قَبِيلَةٍ دَخَلُوا ٱلسَّمَآءَ دَخَلْتُهَا لَا أُحْجَبُ *if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.*

(*d*) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by وَقَدْ; as هٰذَا غِنَآؤُهَا وَقَدْ

B أَسَنَّتْ *such is her singing, now that she has grown old;* وَمَا لَنَا أَلَّا نُقَاتِلَ فِى سَبِيلِ ٱللّٰهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَآئِنَا *and why should we not fight in the path of God, since we have been driven out of our dwellings and (parted from) our children?* Sometimes وَقَدْ is omitted, and, less rarely, either وَ or قَدْ alone; as أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ *or they come unto you, their hearts being reluctant to fight*

C *against you;* ٱلَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا *who, having remained (at home), said of their brethren* (who went out to battle), *'If they had taken our advice, they would not have been killed';* مَا كَانَ يَنْفَعُنِى مَقَالُ نِسَآئِهِمْ وَقُتِلْتُ دُونَ رِجَالِهَا لَا تَبْعَدِ *what can it boot me that their women say, 'O do not perish!' when I have been slain fighting for their husbands?* رَأَيْنَاهُ قَدْ تَغَيَّرَ لِزَيْدٍ وَكَانَ عَلَى جُنْدِهِ *we saw him enraged against Zèid, who was in command of his army.*

D (*e*) The clause descriptive of the state is verbal and negative, the verb being in the Perfect, preceded by وَمَا, or more rarely by مَا alone; as جَآءَ زَيْدٌ وَمَا رَكِبَ *Zèid came without having ridden;* جَآءَ زَيْدٌ وَمَا قَامَ أَبُوهُ, or مَا قَامَ أَبُوهُ, *Zèid came without his father having stood up.*

REM. The وَ which introduces such a circumstantial clause, is called by the Arab grammarians وَاوُ ٱلْحَالِ, *the wāw of the state,*

condition or *circumstance*, and وَاوُ ٱلِٱبْتِدَآءِ, *the wāw of commence-* A
ment. The clause itself is called جُمْلَةٌ حَالِيَّةٌ.

5. *Adversative, Restrictive, and Exceptive Sentences.*

184. The principal adversative particles in Arabic are لَا, لٰكِنْ or لٰكِنَّ, and بَلْ.

(*a*) لَا is opposed to a preceding affirmative proposition or a command; as زَيْدٌ عَالِمٌ لَا جَاهِلٌ *Zèid is learned, not ignorant;* B
خُذْ زَيْدًا لَا عَمْرًا جَآءَنِى زَيْدٌ لَا عَمْرٌو *Zèid came to me, not ʿAmr; take Zèid, not ʿAmr.* [In comparisons وَلَا has the meaning of *but not*, as فَتًى وَلَا كَمَالِكٍ *a man but not the like of Mālik* (*ʾibn Nuwèira*); مَآءٌ وَّلَا كَصُدًّى مَرْعًى وَّلَا كَٱلسَّعْدَانْ *water—but not so good as that of the well of Ṣoddā, pasture—but not like the saʿdān.* In later times وَلَا was very often used in the sense of *even more than*, as غَدَوْتُ وَلَا
وَلَقَدْ قُمْتَ ٱعْتِدَآءَ ٱلْغُرَابِ *I rose early, even earlier than the crow does;* C
لِلّٰهِ وَلَا عَمْرَو بْنَ عُبَيْدٍ *and verily thou hast defended the cause of God better than even ʿAmr ʾibn ʿObèid;*
فَخَرَسُوا وَلَا خَرَسَ سُكَّانِ ٱلْمَقَابِرِ *they were silent, even more than the inhabitants of the sepulchres.* In reality, neither لَا nor وَلَا have an adversative force; the adversative relation lies in the nature of the two clauses themselves, as has been remarked in the case of وَ § 182. D. G.] D

(*b*) لٰكِنْ or لٰكِنَّ (also, especially in Maġribī MSS., لَاكِنْ, لَاكِنَّ), which is often preceded by وَ, is more particularly opposed to a preceding negative proposition or a prohibition; as جَآءَنِى زَيْدٌ لٰكِنَّ
لَا تَضْرِبْ عَمْرًا لَمْ يَجِئْ *Zèid came to me, but ʿAmr did not come;*
وَمَا ظَلَمُونَا وَلٰكِنْ كَانُوا *do not beat Zèid, but ʿAmr;* زَيْدًا لٰكِنْ عَمْرًا

A أَنْفُسَهُمْ يَظْلِمُونَ *and they did not injure us, but they injured themselves;* فَلَا صَدَّقَ وَلَا صَلَّى وَلٰكِنْ كَذَّبَ وَتَوَلَّى *for he neither believed nor prayed, but deemed (the truth) a lie and turned away;* يَلُومُونَنِي فِي حُبِّ لَيْلَى عَوَاذِلِي وَلٰكِنَّنِي مِنْ حُبِّهَا لَعَمِيدُ *my reproachers blame me for loving Lèilā, but I am deeply smitten with love for her* (عَمِيدُ in rhyme for عَمِيدٌ); إِنَّ ٱبْنَ زَرْقَاءَ لَا تُخْشَى بَوَادِرُهُ لٰكِنْ وَقَآئِعُهُ فِي

B ٱلْحَرْبِ تُنْتَظَرُ *no errors of sudden passion are feared in 'Ibn Zarḳā, but his onslaughts in battle are looked for (with dread).* When introducing a nominal clause, لٰكِنَّ requires the subject to be put in the accusative (see § 36), whereas لٰكِنْ leaves it in the nominative; as وَمَا كَفَرَ سُلَيْمَانُ وَلٰكِنَّ ٱلشَّيَاطِينَ كَفَرُوا *and Solomon was not unbelieving, but the devils were unbelieving;* لٰكِنِ ٱلظَّالِمُونَ ٱلْيَوْمَ فِي

C ضَلَالٍ مُبِينٍ *but the evildoers are to-day in manifest error.*

REM. لٰكِنْ and لٰكِنَّ are said to be used لِلِٱسْتِدْرَاكِ *to rectify* or *emend* (the previous statement).

(*c*) بَلْ is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as قَامَ زَيْدٌ بَلْ عَمْرٌو *Zèid stood up—not so, it was 'Amr;* مَا قَامَ زَيْدٌ بَلْ عَمْرٌو *Zèid did not stand up, but 'Amr (stood up);* اِضْرِبْ زَيْدًا بَلْ عَمْرًا *beat Zèid—no,*

D *'Amr;* لَا تَضْرِبْ زَيْدًا بَلْ عَمْرًا *do not beat Zèid, but (beat) 'Amr;* مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ *we do not see that ye are in any way superior to us—nay, we think you liars;* قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ ٱللّٰهُ بِكُفْرِهِمْ *they say, 'Our hearts are uncircumcised'—not so! God hath cursed them for their unbelief;* خَلَعُوا عَنْهُ خِلْعَتَهُ بَلْ وَثَوْبَ ٱلْحَيٰوةِ *they stripped him of his dress, nay, also of the garment of life;* أَأَنْتَ رَجُلٌ أَمِ ٱمْرَأَةٌ فَقَالَتْ بَلِ ٱمْرَأَةٌ يَا مَوْلَايَ *art*

thou a man or a woman? And she said, A woman (lit., *not a man, but a woman*) *O my master.* Sometimes it is strengthened by the addition of لَا; as وَمَا هَجَرْتُكِ لَا بَلْ زَادَنِى شَغَفًا هَجْرٌ وَبُعْدٌ *and I have not abandoned thee; no, on the contrary, separation and distance have increased my love.* [In the answer to a disjunctive question لَا بَلْ and بَلْ deny one member (the first), as أَفِى زَمَانِى أَمْ بَعْدَهُ قَالَ لَا بَلْ بَعْدَهُ *whether in my time or afterwards? He said: Nay, but afterwards* ('Ibn Hiśām 10, lines 5 and 3 from below, 11, l. 1, Ṭab. i. 912, ll. 3, 4, 9). R. S.] A B

Rem. After a negative proposition or a prohibition, بَلْ is said to be used لِلِاسْتِدْرَاكِ (see above, *b*, rem.); after an affirmative proposition or a command, لِلْإِضْرَابِ *to denote turning away*, or *digressing*, from what preceded (عَنِ ٱلْأَوَّلِ).

185. The particle إِنَّمَا is one of the most important in the language as a حَرْفُ حَصْرٍ, *particle of limitation* or *restriction.* It stands at the beginning* of a proposition, and the word or portion of the proposition which is affected by it, is always placed, for emphasis' sake, at the end (compare § 36, rem. *b*, *d*); as إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ *we are only mocking* (*at them*); إِنَّمَا ٱلصَّدَقَاتُ لِلْفُقَرَآءِ *the obligatory alms are only for the poor;* إِنَّمَا تَلِدِينَ فِى كُلِّ عُمْرِكِ وَاحِدًا أَوِ ٱثْنَيْنِ *thou givest birth in thy whole life to only one or two;* إِنَّمَا أَخْشَى سَيْلَ تَلْعَتِى *I fear the overflow only of my own streamlet;* [إِنَّمَا ٱلرِّبَا فِى ٱلنَّسِيئَةِ *verily, usury is in the delay of payment*]. C D

186. (*a*) The most important of the exceptive particles is إِلَّا, compounded of إِنْ, *if*, and لَا, *not* (see Vol. i. § 367, *e*). The exception (ٱلِاسْتِثْنَاءُ) is considered to be of three kinds: ٱلِاسْتِثْنَاءُ ٱلْمُتَّصِلُ, in

* [But not always; comp. Fleischer, *Kl. Schr.* i. 508.]

A which the thing excepted (اَلْمُسْتَثْنَى) is *joined to*, or of the same kind as, the general term (اَلْمُسْتَثْنَى مِنْهُ *that from which the exception is made*); اَلِاسْتِثْنَاءُ الْمُنْقَطِعُ, in which the exception is *severed from*, or wholly different in kind from, the general term; and اَلِاسْتِثْنَاءُ الْمُفَرَّغُ, or *the exception made void* (*of government*)*, in which the general term is not expressed. The rules for the construction of the exception are as follows.

(*a*) When the thing excepted is placed after the general term, and
B the proposition containing that term is affirmative, the exception is put in the accusative; as قَامَ الْقَوْمُ إِلَّا زَيْدًا *the people stood up, except Zèid;* مَرَرْتُ بِالْقَوْمِ إِلَّا زَيْدًا *I passed by the people, except Zèid;* فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ *and they drank of it, save a few of them.*

(*β*) When the thing excepted is placed after the general term, and the proposition containing that term is negative, or interrogative implying a negation (اِسْتِفْهَامٌ إِنْكَارِيٌّ or اِسْتِفْهَامٌ بِمَعْنَى النَّفْيِ)†, the
C exception may be put either in the accusative, or in the same case with the general term (as a بَدَلٌ or *permutative*, or more specifically as a بَدَلُ بَعْضٍ مِنَ الْمُسْتَثْنَى مِنْهُ, § 139, rem. *b*, 2, *b*), but the latter construction is preferred; as مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ (or إِلَّا زَيْدًا), لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ (or إِلَّا زَيْدًا), مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ *let no one stand up but Zèid* (or إِلَّا زَيْدًا), هَلْ مَرَرْتَ بِأَحَدٍ إِلَّا زَيْدٍ *hast thou passed by*
D *any one but Zèid* (or إِلَّا زَيْدًا)? مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ *they would not do it, save a few of them;* وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللّٰهُ *and who forgives sins save God?* [لَا إِلٰهَ إِلَّا اللّٰهُ *there is no deity other than God*]. Sometimes the place of اَلْمُسْتَثْنَى مِنْهُ is occupied by a preposition and

* [Comp. Fleischer, *Kl. Schr.* ii. 96.]

† [Also in sentences like لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللّٰهُ لَفَسَدَتَا § 4, *a*, the proposition implying a negation. D. G.]

its complement (جَارٌّ وَمَجْرُورٌ) or the like, which does not however affect the construction of the exception; as مَا جَآءَنِى مِنْ أَحَدٍ إِلَّا زَيْدٌ, where مَا رَأَيْتُ مِنْ أَحَدٍ إِلَّا زَيْدًا; أَحَدٌ = مِنْ أَحَدٍ, where مِنْ أَحَدٍ = لَا أَحَدَ فِى ٱلدَّارِ إِلَّا عَمْرٌو; *there is no one in the house but Amr*, = مَا زَيْدٌ بِشَىْءٍ إِلَّا شَيْئًا لَا يُعْبَأُ بِهِ; لَا فِى ٱلدَّارِ أَحَدٌ إِلَّا شَىْءٌ لَا يُعْبَأُ بِهِ, or لَيْسَ زَيْدٌ بِشَىْءٍ إِلَّا شَيْئًا لَا يُعْبَأُ بِهِ, *Zèid is nothing but a thing of no account;* أَبَنِى لُبَيْنَى لَسْتُمْ بِيَدٍ إِلَّا يَدًا لَيْسَتْ لَهَا عَضُدُ *ye Bènū Lubèinā, ye are no hand but a hand that lacks an arm.*—On the contrary, if the thing excepted is wholly different in kind from the general term the preference is usually given to the accusative, in accordance with the dialect of ĕl-Ḥiǵāz; as مَا جَآءَنِى أَحَدٌ إِلَّا حِمَارًا *no one* (i.e. *no person*) *came to me, but an ass;* مَا قَامَ ٱلْقَوْمُ إِلَّا حِمَارًا *the people did not stand up, but an ass;* but the Tèmīmites [and some others] adopt the permutation, as مَا مَرَرْتُ بِٱلْقَوْمِ إِلَّا حِمَارٍ, مَا قَامَ ٱلْقَوْمُ إِلَّا حِمَارٌ.— If the general term is not expressed, the thing excepted is put in whatever case the general term would have been, had it been expressed; as مَا جَآءَنِى إِلَّا زَيْدٌ (not إِلَّا زَيْدًا), مَا مَرَرْتُ إِلَّا بِزَيْدٍ, لَمْ يَضْرِبْ إِلَّا زَيْدًا (for had the general term been expressed, we should have said مَا جَآءَ أَحَدٌ, مَا مَرَرْتُ بِأَحَدٍ, and لَمْ يَضْرِبْ أَحَدًا); فَلَمْ يَدْرِ إِلَّا ٱللّٰهُ مَا هَيَّجَتْ لَنَا عَشِيَّةَ إِنْآءِ ٱلدِّيَارِ وِشَامُهَا *and none but God knew what* (*feelings the thought of*) *her tattoo-marks excited in us on the evening when the abodes* (*of her people*) *were far away.*

(γ) When the thing excepted is placed before the general term, it is invariably put in the accusative, if the proposition containing the general term is affirmative; as قَامَ إِلَّا زَيْدًا ٱلْقَوْمُ. But if that proposition be negative, the nominative is also admissible, though the usual construction is the accusative; as فَمَا لِىَ إِلَّا آلَ أَحْمَدَ شِيعَةٌ وَمَا لِىَ إِلَّا مَشْعَبَ ٱلْحَقِّ مَشْعَبُ *I have no helpers but the family of Aḥmad* (Muḥammad), *and I have no way but the way of truth:*

A فَمَا زَادَ إِلَّا ضِعْفَ مَا بِى كَلَامُهَا *but conversing with her only doubled my pain* (lit. *what was in me*); but فَإِنَّهُمْ يَرْجُونَ مِنْهُ شَفَاعَةً إِذَا لَمْ يَكُنْ إِلَّا ٱلنَّبِيُّونَ شَافِعُ *and they expect from him* (Muḥammad) *intercession, when there is no intercessor save the prophets;* مَا لِى إِلَّا أَخُوكَ نَاصِرٌ *I have no helper but thy brother;* instead of ٱلنَّبِيِّينَ and أَخَاكَ.

B REM. *a.* If several exceptions are specified, the following rules are observed. (1) If the general term, from which the exception is made, is not expressed, the regent (verb) affects one, usually the first, of the exceptions, and the others are put in the accusative; as مَا مَرَرْتُ إِلَّا بِزَيْدٍ إِلَّا عَمْرًا إِلَّا بَكْرًا, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا. (2) If the general term is expressed, and the exceptions precede it, they are all put in the accusative, whether the proposition containing the general term be positive or negative; as قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا; مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا ٱلْقَوْمُ. If the exceptions
C follow the general term, and the proposition containing that term is affirmative, the exceptions are likewise all in the accusative, as قَامَ ٱلْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا; but if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of ٱلْمُسْتَثْنَى مِنْهُ, and the others are put in the accusative, as مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا (but إِلَّا زَيْدًا in the accusative is rare). (3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; مَا قَامَ أَحَدٌ إِلَّا حِمَارًا إِلَّا فَرَسًا إِلَّا جَمَلًا in the
D accusative is preferable to the permutative in the nominative.

REM. *b.* If the repetition of إِلَّا be merely emphatic (لِلتَّوْكِيدِ), it exercises no influence upon the word following it, which may be connected with the preceding exception, either as a permutative or by the conjunction وَ; e.g. مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ إِلَّا أَخِيكَ *I passed by no one but Zèid—but thy brother*, meaning *but Zèid thy brother*, قَامَ ٱلْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا; إِلَّا زَيْدٍ أَخِيكَ *the people stood up,*

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except Zèid and except 'Amr, only slightly more emphatic than A
هَلِ ٱلدَّهْرُ إِلَّا لَيْلَةٌ وَنَهَارُهَا وَإِلَّا زَيْدًا وَعَمْرًا *except Zèid and 'Amr*; طُلُوعُ ٱلشَّمْسِ ثُمَّ غِيَارُهَا *is Time aught but night and its (following) day, and (aught but) the rising of the sun (and) then its setting?* where the second إِلَّا is a لَغْوٌ or superfluous word, which does not count in the construction; مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلُهُ إِلَّا رَسِيمُهُ وَإِلَّا رَمَلُهُ *thou hast nothing from thy old camel but its toil, (nothing but) its jog and (nothing but) its trot*, for إِلَّا عَمَلُهُ رَسِيمُهُ وَرَمَلُهُ B
(شَنْجِكَ by license for شَنَجِكَ, but others read شَيْخِكَ).

Rem. *c*. The exception after إِلَّا may also be expressed by a sentence, which may be introduced by وَ. وَقَدْ, أَنْ, etc.; as مَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ *We have never sent a prophet to any city without our afflicting its people with adversity and trouble*; مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا *no leaf falls but He knows it*; مَا رَأَيْتُ أَحَدًا إِلَّا زَيْدٌ خَيْرٌ مِنْهُ *I have seen no* C
one than whom Zèid was not better; فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ *do not die then unless ye be Muslims*; مَا فِي قَلْبِكَ شَيْءٌ إِلَّا وَفِي قَلْبِي أَكْثَرُ مِنْهُ *there is no emotion in thy heart but there is a stronger one in mine*; فَلَمْ أَلْبَثْ إِلَّا وَجَارِيَتِي قَدْ أَقْبَلَتْ *and I had not waited long but my girl came up*; فَمَا أَشْعُرُ إِلَّا وَقَدْ جَآءَتْ مِنْ عِنْدِهِ *and before I was aware (of it), she had come from his house*; فَمَا حَلَلْتُهَا إِلَّا وَقَدْ ذَهَبَ ٱلرَّجُلُ *and before I had unloosed it* (my foot), *the man* D
was gone; هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ ٱللَّهُ فِي ظُلَلٍ مِنَ ٱلْغَمَامِ *can they expect but that God should come to them overshadowed by clouds?* The phrase نَشَدْتُكَ ٱللَّهَ (بِٱللَّهِ) إِلَّا فَعَلْتَ *I beseech thee by God to do (it)**, is explained by مَا طَلَبْتُ مِنْكَ إِلَّا فِعْلَكَ *I beg*

* [Properly *I remind thee of God*, therefore نَشَدْتُكَ ٱللَّهَ وَٱلرَّحِمَ *I remind thee of God and the ties of relationship* is often = *I beseech*

A *of thee nothing but thy doing (it)*, equivalent to أَقْسَمْتُ عَلَيْكَ إِلَّا فَعَلْتَ (compare § 59, rem. *a*). [In this sense إِلَّا is often replaced by لَمَّا; see Vol. i. § 367, *l*.]

REM. *d*. إِلَّا is sometimes strengthened by prefixing to it اَللّٰهُمَّ *O God!* as اَللّٰهُمَّ إِلَّا أَنْ تَقِدَ نَارُ ٱلْجُوعِ *unless indeed the fire of hunger be kindled*. [Comp. the footnote to § 38, rem. *d*.]

REM. *e*. إِلَّا is very rarely used in poetry with pronominal
B suffixes; as فَمَا لِي عَوْضٌ إِلَّاهُ نَاصِرُ *and I have never any helper but Him*: وَمَا عَلَيْنَا إِذَا مَا كُنْتِ جَارَتَنَا أَنْ لَا يُجَاوِرَنَا إِلَّاكِ دَيَّارُ *and it is nothing to us, when thou art our neighbour, that no one is near to us but thee*.

REM. *f*. The exception is sometimes suppressed after إِلَّا, as in the phrase لَيْسَ إِلَّا (compare لَيْسَ غَيْرُ and لَا غَيْرُ, § 82, *d*); e.g. فَأَمَّا مَا عَدَا وَمَا خَلَا فَلِلنَّصْبِ لَيْسَ إِلَّا
C ٱلْفَاعِلُ وَاحِدٌ *as regards* mā 'adā *and* mā ḥalā, *they are used with the accusative, not otherwise;* لَيْسَ إِلَّا *the agent is one (in kind), no more*.

[REM. *g*. إِلَّا أَنْ and غَيْرَ أَنْ are often used in the sense of *but*, even if the preceding proposition be affirmative.—On the phrase مَا هُوَ إِلَّا أَنْ *vix*, see the Gloss. to Ṭabarī.]

(*b*) غَيْر (see § 82, *d*) is often used in the sense of *besides, except, but*. It is construed with the genitive, and must itself be put in the
D same case as would be the thing excepted after إِلَّا; e.g. قَامَ ٱلْقَوْمُ غَيْرَ زَيْدٍ; مَا قَامَ أَحَدٌ غَيْرُ زَيْدٍ (= إِلَّا زَيْدًا); (= إِلَّا زَيْدٌ), better than

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thee by God to think of the ties of relationship, as نَشَدْتُكَ وَٱلزِّيَادَةَ *I beseech thee to give us the increase of pay* (*Aġānī* xiv. 120, l. 16 quoted by R. S.). The words إِلَّا فَعَلْتَ are properly an elliptical phrase (§ 6, rem. *b*), as نَشَدْتُكَ ٱللّٰهَ وَٱلْأَرْحَامَ إِنْ فَعَلْتَ *not to do (it)*, e.g. فَضَحْتَنِي *I beseech thee by God and the ties of relationship not to disgrace me*. D. G.]

A مَا قَامَ أَحَدٌ غَيْرَ حِمَارٍ ; (إِلَّا زَيْدٌ =) مَا قَامَ غَيْرُ زَيْدٍ ; (إِلَّا زَيْدًا =) غَيْرَ زَيْدٍ (= إِلَّا حِمَارًا), rather than غَيْرُ حِمَارٍ (= إِلَّا حِمَارٌ).

REM. *a.* إِلَّا is sometimes used as a تَابِعٌ, when we should rather have expected غَيْر, and is then followed by a substantive in the same case as that which precedes it; e.g. لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا ٱللّٰهُ لَفَسَدَتَا *if there had been in them* (heaven and earth) *gods besides God, they would certainly have gone to ruin;* B أُنِيخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ قَلِيلٍ بِهَا ٱلْأَصْوَاتُ إِلَّا بُغَامُهَا *she was made lie down, and laid her breast upon a tract of ground in which there were* (heard) *few sounds except her own murmured cry;* وَكُلُّ أَخٍ مُفَارِقُهُ أَخُوهُ لَعَمْرُ أَبِيكَ إِلَّا ٱلْفَرْقَدَانِ *and every brother is forsaken by his brother, by thy father's life, except the two* (stars called the) *Pointers.* The noun which precedes إِلَّا is in this case usually an indefinite plural or its like (شِبْهُهُ), such as a substantive defined by C the article used لِلْجِنْسِ.

REM. *b.* The construction of سِوَى (see § 82, *e*) in the sense of *besides, except*, is similar to that of غَيْر; as قَامَ ٱلْقَوْمُ سِوَى زَيْدٍ (= غَيْرَ زَيْدٍ); وَلَمْ يَبْقَ سِوَى ٱلْعُدْوَانِ *and there was nothing left but violence* (= غَيْرُ ٱلْعُدْوَانِ).

(*c*) The verbal clauses مَا خَلَا, *what is free from*, and مَا عَدَا, *what goes beyond*, are often used in the sense of *except, but*, and D govern the accusative; as فَأَنْزَلُوهُمْ مَا خَلَا عَبَّاسًا *and they made them alight, except 'Abbās;* أَلَا كُلُّ شَيْءٍ مَا خَلَا ٱللّٰهَ بَاطِلُ *verily everything, except God, is vanity* (in rhyme for بَاطِلٌ); جَمِيعُ مَا ذُكِرَ فِي خَبَرِ ٱلْمُبْتَدَإِ مِنْ أَصْنَافِهِ وَأَحْوَالِهِ وَشَرَائِطِهِ قَائِمٌ فِيهِ مَا خَلَا جَوَازَ تَقْدِيمِهِ *all that has been said regarding the ḫabar of the mubtada', as to its kinds and states and conditions, holds regarding it* (the ḫabar of 'inna),

A *except the allowability of placing it first;* ذُقْتُ أَنْوَاعَ ٱلْحَلْوَآءِ مَا عَدَا ٱلْخَبِيصَ *I have tasted all kinds of sweetmeats, except the ḫabīṣ.*—When مَا is dropped, as is frequently the case, خَلَا and عَدَا may be construed with the accusative or the genitive, though the latter is disputed in regard to عَدَا; as وَمَذْهَبُ ٱلْكُوفِيِّينَ خَلَا ٱلْفَرَّآءَ أَنَّهَا تَعْمَلُ عَمَلَ لَيْسَ *and the opinion of the Kūfīs, except el-Farrā, is that it governs in the same way as lèisa;* وَمَا حَوْلَ خَمْسَةَ آلَافٍ مِنَ ٱلْمُسْلِمِينَ

B وَٱلْمَتَاوِلَةِ وَٱلْيَهُودِ عَدَا ٱلنِّسَآءِ وَٱلْأَوْلَادِ *and about* 5000 *Muslims and Metāwila and Jews, besides the women and children;* لَا خَلَا ٱللّٰهِ أَرْجُو سِوَاكَ *saving God, I have no hope but in thee;* لَبِسْتُ ٱلْمَلَابِسَ ٱلْفَاخِرَةَ خَلَا ٱلسَّوَادِ *I have worn all sorts of splendid garments, except black;* أَبَحْنَا حَيَّهُمْ قَتْلًا وَأَسْرًا عَدَا ٱلشَّمْطَآءِ وَٱلطِّفْلِ ٱلصَّغِيرِ *we gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child.*—These words may of course, like إِلَّا, غَيْرَ, and سِوَى,

C be followed by a clause commencing with أَنَّ or أَنْ; as خَلَا أَنَّ إِنْ تَجْعَلُ ٱلْفِعْلَ لِلِٱسْتِقْبَالِ وَإِنْ كَانَ مَاضِيًا *except that (the conditional) 'in turns the verb into a future, though it be (in form) a past;* خَلَا أَنَّهُ لَا يَحْسُنُ إِبْدَالُ ٱلنَّكِرَةِ مِنَ ٱلْمَعْرِفَةِ إِلَّا مَوْصُوفَةً *except that it is not elegant to make an indefinite substantive the permutative of a definite one, unless an adjective be annexed to it.* This is also the ordinary construction of بَيْدَ (rarely مَيْدَ), used in an

D إِسْتِثْنَآءٍ مُنْقَطِعٍ; as زَيْدٌ كَثِيرُ ٱلْمَالِ بَيْدَ أَنَّهُ بَخِيلٌ *Zèid is wealthy, but he is stingy;* أَنَا أَفْصَحُ مَنْ نَطَقَ بِٱلضَّادِ بَيْدَ أَنِّي مِنْ قُرَيْشٍ وَٱسْتُرْضِعْتُ فِي بَنِي سَعْدِ بْنِ بَكْرٍ *I have the purest pronunciation of the letter ḍād, but I am of Ḳorèiš, and I was put out to nurse among the Bènū Sa'd 'ibn Bèkr* (words of the Prophet).

(*d*) حَاشَى (lit. *he excepted**) or حَاشَا, rarely حَاشَ and حَشَى, is

* [That حَاشَى is originally a nomen verbale, and not a verb, as

A construed with the genitive [or with لِ] or the accusative; as أَحْسَنْتُ إِلَى ٱلْأَكَابِرِ وَٱلْأَصَاغِرِ حَاشَى ٱلْبَرَامِكَةِ *I have benefited the high and the low, except the family of Barmèk;* حَاشَا أَبِى ثَوْبَانَ إِنَّ بِهِ ضِنًّا عَنِ ٱلْمَلْحَاةِ وَٱلشَّتْمِ *except Abū Ṯaubān,—verily he is sparing of abuse and foul words;* حَاشَى قُرَيْشًا فَإِنَّ ٱللّٰهَ فَضَّلَهُمْ عَلَى ٱلْبَرِيَّةِ بِٱلْإِسْلَامِ وَٱلدِّينِ *except Ḳorèiš, for verily God hath given them the superiority over all creation through ĕl-'Islām and the (true) religion;*

B اَللّٰهُمَّ ٱغْفِرْ لِى وَلِمَنْ يَسْمَعُ حَاشَى ٱلشَّيْطَانَ وَأَبَا ٱلْأَصْبَغِ *O God, pardon me and those who hear, except Satan and Abu 'l-Aṣbaġ.* It is rarely preceded by مَا; as أُسَامَةُ أَحَبُّ ٱلنَّاسِ إِلَىَّ مَا حَاشَى (or حَاشَ) فَاطِمَةَ *'Usāma is the dearest of mankind to me, except Fāṭima* (words of the Prophet); فَأَمَّا ٱلنَّاسُ مَا حَاشَا قُرَيْشًا فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَالًا *and as regards mankind, except Ḳorèiš, we are the noblest of them in deeds.*

C [Rem. حَاشَى لِلّٰهِ in Ḳor'ān xii. 31 and 51 is an expression of wonder at the power of God, like سُبْحَانَ ٱللّٰهِ; used by later writers in the sense of مَعَاذَ ٱللّٰهِ *God forbid! God keep us!* حَاشَاكَ or حَاشَى لَكَ means *saving you, you excepted.*]

(*e*) لَيْسَ and لَا يَكُونُ are also occasionally used; in these forms only, as equivalents of إِلَّا, and are followed by the accusative; as قَامَ ٱلْقَوْمُ لَيْسَ زَيْدًا, or لَا يَكُونُ زَيْدًا. Here the grammarians suppose an ellipse of the subject, بَعْضُهُمْ. With pronominal suffixes D we may say لَيْسَنِى and لَيْسِى (as well as لَيْسَ إِيَّاىَ), لَيْسَكَ, etc. [comp. Vol. i. § 182, rem. *a*]; e.g. إِذْ ذَهَبَ ٱلْقَوْمُ ٱلْكِرَامُ لَيْسِى *since the noble have departed, except me;* لَيْتَ هٰذَا ٱللَّيْلَ شَهْرٌ لَا نَرَى فِيهِ غَرِيبًا لَيْسَ إِيَّاىَ وَإِيَّاكِ وَلَا نَخْشَى رَقِيبًا *would that this night*

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the school of ĕl-Kūfa taught, has been proved by Fleischer, *Kl. Schr.* i. 405, 462 *seq.*]

A *were a (whole) month, during which we might see no stranger, but only me and thee, and might fear no spy;* مَا وُصِفَ لِى أَحَدٌ فِى ٱلْجَاهِلِيَّةِ فَرَأَيْتُهُ فِى ٱلْإِسْلَامِ إِلَّا رَأَيْتُهُ دُونَ ٱلصِّفَةِ لَيْسَكَ *no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) el-'Islām, but I found him inferior to the description, save thee* (words of the Prophet to Zèidu 'l-Ḥail).

(*f*) لَا سِيَّمَا *especially, above all* (see Vol. i. § 364, *e*), may be
B construed either with the nominative or the genitive; as وَهِىَ كَنِيسَةٌ تُعَظِّمُهَا ٱلنَّصَارَى غَايَةَ ٱلتَّعْظِيمِ وَلَا سِيَّمَا مُلُوكُ ٱلْفِرَنْجِ *and it is a church which the Christians hold in very great reverence, but especially the kings of the Europeans;* وَلَا سِيَّمَا يَوْمٌ بِدَارَةِ جُلْجُلِ *but especially a day in the valley of Ǵulǵul.* The word سِيَّ is the accusative of the noun سِيٌّ *an equal* (see § 39), and, if the construction with the
C genitive be adopted, مَا is regarded as redundant (compare § 70, rem. *f*). Often a preposition with its complement, an adverbial accusative, or a circumstantial clause introduced by وَ or وَقَدْ (compare *a*, rem. *c*), [or a conditional (temporal) sentence introduced by إِنْ or إِذَا], follows لَا سِيَّمَا; as لَا سِيَّمَا بِحَضْرَتِكَ *especially in thy presence;* وَعَلَيْكَ بِٱلتَّحَمُّلِ لَا سِيَّمَا مِنَ ٱلسُّفَهَآءِ *take care to bear insults patiently, especially from fools;* لَا سِيَّمَا وَأَنْتَ فِى زِىِّ ٱلْخَلِيفَةِ وَلِبَاسِهِ *especially
D since thou art in the garb of the caliph and his dress;* لَا سِيَّمَا وَقَدْ أَغْدَفَ جُنْحُ ٱلظَّلَامِ *especially as the shadow of darkness has fallen;* [إِنَّ زَيْدًا لَكَرِيمٌ وَلَا سِيَّمَا إِنْ (or إِذَا) أَتَيْتَهُ مُصَلِّيًا *verily Zèid is generous, especially if thou come to him whilst he is engaged in prayers*]. Later writers incorrectly use سِيَّمَا, without لَا; as هٰذَا مَعَ مَزِيدِ إِحْسَانِهِ إِلَيْهِ سِيَّمَا فِى زَمَنِ ٱلْغَلَآءِ *this, notwithstanding his excessive kindness to him, especially in time of dearth.*

6. *Conditional and Hypothetical Sentences.* A

187. To what we have said above (§§ 4—6, § 13, and § 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle فَ at the commencement of a conditional apodosis.—This particle is used to separate the protasis and apodosis of a conditional sentence, [or of a clause introduced by إِذَا], when the conditional particle of the protasis either cannot B exercise any influence upon the apodosis, or is not required to do so*. This is the case—

(*a*) When the apodosis is a nominal sentence; as إِنْ قُلْتَ هٰذَا فَأَنْتَ مِنَ ٱلْكَافِرِينَ *if thou sayest this, thou art one of the unbelievers;* إِنْ عَصَى فَوَيْلٌ لَهُ *if he be disobedient, woe to him!* إِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ *if ye do, it will be a crime in you* (lit. *attaching to you*); إِنْ كُنْتُمْ فِى رَيْبٍ مِنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ *if ye are in doubt about* C *the resurrection, verily we have created you;* أَيًّا مَا تَدْعُوا فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَى *by whichsoever (name) ye call (upon Him), His are the best names.* [إِذَا ٱلْمَرْءُ لَمْ يَدْنَسْ مِنَ ٱللُّؤْمِ عِرْضُهُ فَكُلُّ رِدَآءٍ يَرْتَدِيهِ جَمِيلُ *when a man's honour is not sullied by meanness, every coat he wears is becoming to him.*] In this case, after a conditional إِنْ or إِذَا, we may substitute for فَ the so-called إِذَا ٱلْفُجَآئِيَّةُ (see Vol. i. § 368, rem. *e*), as وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ *and if evil befal* D *them for what their hands have previously wrought, lo they despair:* provided always that the nominal sentence does not partake of the nature of an imperative (as in the above فَوَيْلٌ لَهُ), and is not introduced by a negative or إِنَّ.

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* [When the protasis is deprived of its conversive influence on the verb of the apodosis this is called إِلْغَآءٌ. Comp. Fleischer, *Kl. Schr.* i. 545.]

A [REM. The ف is sometimes omitted in poetry, rarely in prose, as فَمَنْ لَمْ يَمُتْ فِي ٱلْيَوْمِ لَا بُدَّ أَنَّهُ سَيَعْلَقُهُ حَبْلُ ٱلْمَنِيَّةِ فِي ٱلْغَدِ *whoever did not die to-day, the snare of death will certainly lay hold of him to-morrow;* وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ *and when they are angered, they forgive:* وَإِنْ نَجَوْتُ كَفَافًا لَا وِزْرَ وَلَا أَجْرَ إِنِّي لَسَعِيدٌ *and if I escape on equal terms, neither condemned nor rewarded, lo, I shall be fortunate.*]

B (*b*) When the apodosis is a verbal sentence, but the verb is a مَاضٍ جَامِدٌ or defective perfect (without imperfect or maṣdar), such as لَيْسَ *he is not,* عَسَى *perhaps he is,* نِعْمَ *how good is,* and the like; e.g. مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ كَتَعْظِيمِهِ فِي أَوَّلِ مَرَّةٍ فَلَيْسَ بِأَهْلِ ٱلْعِلْمِ *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science:* إِنْ تُبْدُوا ٱلصَّدَقَاتِ فَنِعِمَّا هِيَ

C *if ye give alms openly, it is well.*

(*c*) When the apodosis is a verbal sentence, expressing a desire, wish, command, or prohibition; as إِنْ كُنْتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِي *if ye love God, follow me;* مَنْ شَاءَ أَنْ يَحْتَوِيَ آمَالَهُ جُمَلًا فَلْيَتَّخِذْ لَيْلَهُ فِي دَرَكِهَا جَمَلًا *whoever wishes to attain his desires as a whole, let him make use of his night, as of a camel, to overtake them.* [Comp. § 1, *f*, at the end.]

D (*d*) When the apodosis is a verbal sentence, preceded by one of the affirmative particles سَ, سَوْفَ, and قَدْ, or one of the negative particles مَا, لَنْ, and لَيْسَ; as إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *if he steals, a brother of his has stolen before (him);* إِنْ تَسْتَغْفِرْ لَهُمْ فَلَنْ يَغْفِرَ ٱللَّهُ لَهُمْ *if thou askest forgiveness for them, God will not forgive them.*

Rem. *a*. If the perfect in the apodosis conveys a promise or threat (§ 1, *e*), the use of فَ is optional, as the verb really refers to future time. A

Rem. *b*. With the negatives لَمْ and لَا, the use of فَ is optional. If فَ be inserted, لَا requires the imperfect indicative after it (§ 17, *c*, *a*).

(*e*) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see § 6, *c*); as إِنْ كَانَ قَمِيصُهُ قَدْ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ *if his shirt is (has been) torn in front, she has spoken the truth.* B

[Rem. The apodosis of the temporal clause introduced by لَمَّا, is, sometimes in old poetry, frequently in later prose, preceded by ف (Vol. i. § 366, *b*, footnote; an example, Vol. ii. § 3, *a*), especially if the protasis consists of many words, or is separated from the apodosis by a circumstantial clause (comp. the Gloss. to Ṭabarī).]

188. The particle لَوْ (Heb. לוּ), which forms hypothetical clauses, and the particle إِنْ (Heb. אִם), differ from one another in this, that the latter simply indicates a condition, whilst the former implies that what is supposed either does not take place or is not likely to do so; as إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَآءَكُمْ وَلَوْ سَمِعُوا مَا ٱسْتَجَابُوا لَكُمْ *if ye call them, they will not hear your call; and even if they heard (it), they would not answer you.* C

Rem. *a*. لَوْ is sometimes used optatively (compare לוּ *O si, utinam*), as وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ *and if thou couldst see (= couldst thou but see) when they are set before their Lord!* D [لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ *had we but a return (to life), then would we keep ourselves clear from them!*] وَلَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ وُجُوهِهِمُ ٱلنَّارَ *and if those who disbelieve knew (= did those who disbelieve but know) the time when they shall not (be able to) keep off the fire (of hell) from their faces!** Especially

* [According to ʾl-Beiḍāwī, as Trumpp p. 354 observes, لَوْ has

A after وَدَّ *to love, wish, like;* as يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ *one of them would fain be kept alive a thousand years;* وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ ٱلْكِتَابِ لَوْ يُضِلُّونَكُمْ *a party among the people of the Book would fain lead you astray.*

REM. *b.* Before nominal clauses لَوْ أَنَّ is [generally] used instead of لَوْ; as لَوْ أَنَّ ٱلنَّاسَ سَمِعُوا *if the people had heard;* لَوْ أَنَّكِ دَعَوْتِنِى إِلَى غَيْرِ ذٰلِكَ *if thou hadst asked me to do something*
B *else than this;* تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا *it* (the soul) *would be glad if there were between itself and it* (the evil it has done) *a wide space.* [Examples of the omission of أَنَّ are وَلَوْ ذَاتُ سِوَارٍ لَطَمَتْنِى *and if a bracelet-wearing* (*lady*) *had struck me;* لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّى *if you possessed the treasures of my Lord's mercy.*]

C **189.** Sometimes the two particles إِنْ and لَوْ are combined (compare the Aram. אִלּוּ, אִלּוֹלֵי); as وَلَعَمْرِى إِنْ لَوْ حَاوَلَ أَمِيرُ ٱلْمُؤْمِنِينَ مُكَافَأَتَكَ *and by my life, if the Commander of the Believers sought to recompense thee;* لَا نُسَلِّمُ لُزُومَ ذٰلِكَ وَإِنَّمَا يَلْزَمُ إِنْ لَوْ كَانَ كَذَا *we do not concede the necessity of this, for it is necessary only if it be thus* (*and thus*); يَوَدُّ لَهُ ٱلْكَاتِبُ إِنْ لَوْ كَانَ فِى طَيِّ كِتَابِهِ
because of which (longing) *the writer would fain be in the inside of his*
D *own letter.*

190. The particle لَ is prefixed to the apodosis of hypothetical sentences (see Vol. i. § 361, *c*, γ) like فَ to that of conditional sentences; as لَوْ كَانَ ٱلنَّاسُ كُلُّهُمْ عَبِيدِى لَأَعْتَقْتُهُمْ *if all mankind were*

here its hypothetical meaning, the apodosis لَمَا ٱسْتَعْجَلُوا (*verily they would not ask for speed*) being omitted (§ 4, rem. *a*).]

*my slaves, I would set them free**. The employment of this particle A is, however, unlike that of فَ, quite arbitrary; and it is only in the case of a long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to لَ before a negative apodosis of this sort introduced by مَا, as فَلَوْ فَتَّشْتَ عَلَى جَمِيعِ ٱلْأَقَالِيمِ لَمَا وَجَدْتَ لَهَا شِكْلًا *and if thou didst search all climes, thou wouldst never find any one like her;* but it is never prefixed to لَمْ, in order to avoid the B cacophony produced by the repetition of the letter *l*.

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* [Sometimes لَ is preceded by إِذًا *then, in that case*, e.g. Ḳor'ān xvii. 102.]

PART FOURTH.

PROSODY*.

I. *THE FORM OF ARABIC POETRY.*

A. THE RHYME.

A **191.** Poetry (اَلشِّعْرُ) always takes, during the classical period,—that is to say, from the earliest times down to the fall of the 'Umawī dynasty (A.H. 132, A.D. 749—750),—the form of short poems, rarely

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* On this subject, more especially as regards the oriental doctrine of the metres, the student is advised to consult the following works: Samuelis Clerici عِلْمُ ٱلْعَرُوضِ وَٱلْقَوَافِى scientia metrica et rhythmica, seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta
B (Oxonii, 1661); Freytag, Darstellung der Arabischen Verskunst (Bonn, 1830); De Sacy, Grammaire Arabe, t. ii. pp. 615—661; and the more recent grammars, e.g., Lagus, Lärokurs i Arabiska Språket (Helsingfors, 1869), pp. 354—376; Palmer, A Grammar of the Arabic Language (London, 1874), pp. 291—376. Also: C. V. A. Van Dyck, كِتَابُ مُحِيطِ ٱلدَّآئِرَةِ فِى عِلْمَىِ ٱلْعَرُوضِ وَٱلْقَافِيَةِ (Beirūt, 1857); نُقْطَةُ ٱلدَّآئِرَةِ, printed as an appendix to the مِصْبَاحُ
C ٱلطَّالِبِ of Buṭrus ĕl-Bistānī (Beirūt, 1854), and to the كِتَابُ مَجْمُوعِ ٱلْأَدَبِ فِى فُنُونِ ٱلْعَرَبِ of Nāṣīf ĕl-Yāzigī (2nd edit., Beirūt, 1869); and Ibn Kèisan's كِتَابُ تَلْقِيبِ ٱلْقَوَافِى, in my *Opuscula Arabica* (Leyden, 1859). [A very able treatise on Arabic prosody was published in the *Journal Asiatique* for 1877 by M. Stanislas Guyard,

exceeding the length of a hundred and twenty verses. Such poems A
are called *ḳaṣīdas*, قَصِيدَةٌ, collect. قَصِيدٌ, plur. قَصَائِدُ; whereas a
mere fragment, consisting of only a few verses, is termed قِطْعَةٌ,
plur. قِطَعٌ, also مُقَطَّعَاتٌ. A poem, the special object of which is the
eulogy of an individual or a tribe, is named مَدِيحٌ, plur. مَدَائِحُ:
a satire, هِجَاءٌ or أُهْجِيَّةٌ, plur. أَهَاجِيُّ; an elegy, رِثَاءٌ, or مَرْثِيَةٌ,
plur. مَرَاثٍ; and a poem in the metre *rağèz* (see § 204), أُرْجُوزَةٌ, B
plur. أَرَاجِيزُ. Verses set to music are termed أُغْنِيَّةٌ, plur. أَغَانِيُّ.

Rem. Rhyme without metre or measure (وَزْنٌ) does not constitute poetry, but merely *rhymed prose*, سَجْعٌ.

192. Each verse, بَيْتٌ (lit. *tent*, *house*), plur. أَبْيَاتٌ, consists of two hemistichs, termed مِصْرَاعٌ or مِصْرَعٌ (*one half of a folding-door*), plur. مَصَارِيعُ and مَصَارِعُ, or شَطْرٌ (*a half*), pl. شُطُورٌ and أَشْطُرٌ. The C
first of these hemistichs is called اَلصَّدْرُ (*the breast*), and the second اَلْعَجُزُ (*the rump*).

193. The rhyme, اَلْقَافِيَةُ, plur. اَلْقَوَافِي, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a ḳaṣīda must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the

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Théorie nouvelle de la métrique Arabe. Compare, however, Prof. D
M. Hartmann's Essay, *Metrum und Rhythmus* (Giessen, 1896). In 1879 Dr A. Gies (Leipzig) published a dissertation on modern metres: الفنون السبعة. Ein Beitrag zur Kenntniss sieben neuerer arabischer Versarten; Prof. Hartmann, in the *Actes du dixième Congrès international des Orientalistes*, session de Genève, 1894, III. pp. 45—67 ("Ueber die Muwaššaḥ genannte Art der Strophengedichte bei den Arabern"), made some excellent remarks about Arabic metres, and announced his intention of soon publishing an exhaustive treatise on the subject.]

A whole poem. The rhyme may be of two sorts, مُقَيَّدَةٌ and مُطْلَقَةٌ. It is called مُقَيَّدَةٌ or *fettered*, when the verse ends with a consonant, and مُطْلَقَةٌ or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called اَلرَّوِيُّ, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (رَوَى *to bind fast*). Hence a ḳaṣīda, of which the *rawī* is the letter *l* is called قَصِيدَةٌ
B لَامِيَّةٌ; *r*, رَائِيَّةٌ; *t*, تَائِيَّةٌ; and so on.

REM. The letters ا, و and ى cannot be employed as *rawī*, when they are (*a*) long vowels, e.g. غَزَا, كِتَابِى; (*b*) inflexions of the feminine singular, the dual, and the plural of verbs, e.g. تَقْتُلِى, يَقْتُلَا, قَتَلُوا, اُقْتُلُوا (unless they form a diphthong with a preceding fètḥa, e.g. اِرْضَىْ, رَمَوْا); (*c*) inflexions of the dual and plural of nouns; and (*d*) the final letters of the pronouns هُوَ, هِىَ, and هَا. The same remark applies to the tènwīn, and to the letter ن of the
C second energetic form of verbs; as also to the letter ه, when it is not radical, as in رَحْمَهْ for رَحْمَةٌ, كِتَابُهْ for كِتَابُهُ, كِتَابِيَهْ (pausal form for كِتَابِىَ or كِتَابِى). The ه of the pronouns هُ and هَا may, however, be used as *rawī*, if preceded by a long vowel; e.g. عَصَاهَا, عَصَاهُ.

195. The loose ḳāfiya (see § 193) terminates in what is called اَلصِّلَةُ, *the annex* or *appendix* to the *rawī*, which may be either a
D long vowel (i.e. ـَا, ـِى, or ـُو), or the letter ه, preceded by one of the short vowels (ـَهْ, ـِهْ, ـُهْ).

REM. *a*. We say "a *long* vowel," because the final vowel of a verse is regarded as being followed by the homogeneous letter of prolongation, whether this latter be written or not. The vowel-letter ا is invariably expressed, but و and ى are frequently omitted, even where they are always written in prose; e.g. وَيَدِ, for وَيَدِى, *and my hand*; صَنَعُ, for صَنَعُو or صَنَعُوا, *they made*.

Rem. *b.* If the letter ه has a long vowel after it, as in the A
suffix pronouns هَا, ه (= هِي), هُ (= هُو), the letter of prolongation,
ا, و or ى, is called اَلْخُرُوجُ, *that which goes beyond* (*the ṣila*): as in
نُعَلِّلُهُ (= نُعَلِّلُهُو), تَعْصِهِ (= تَعْصِهِي), مَوْكِبُهَا.

Rem. *c.* Both *ṣila* and *ḥorūǧ* must accompany the *rawī*, without the slightest change, throughout the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the B
ḳāfiya (whether loose or fettered). These are named اَلتَّأْسِيسُ, اَلدَّخِيلُ, and اَلرِّدْفُ.

(*a*) اَلتَّأْسِيسُ, or *the foundation*, is the name given to an ا of prolongation, preceding the *rawī*, and separated from it by a consonant, which is called the دَخِيلٌ, *stranger* or *guest*. The former is invariable, the latter variable; but the vowel which separates the *daḫīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, C
in a verse ending with the word تَامِرْ, the ر is the *rawī*, the long vowel ا the *ta'sīs*, and the م the *daḫīl*, whilst the vowel which separates this last from the *rawī* is *i*; but the next verse may terminate with the word اَلدَّوَائِرْ, where the *daḫīl* is ئ, though the other parts of the ḳāfiya remain unchanged. The same rule holds when the ḳāfiya is loose, instead of fettered, as in عَامِرِ and اَلْوَاتِرِ (where the *daḫīl* is in the one case م, and in the other ت), or بَاطِلُهْ D
and رَوَاحِلُهْ.

(*b*) The رِدْفٌ, or *what rides behind*, is the technical name given to one of the letters of prolongation ا, ى or و, when it immediately precedes the *rawī*; as in the words جَنَاحَانْ, تُهَالَهْ, اَلسَّلَامِ, رِجَامُهَا, طَرُوبُ, قَرِيحْ. The long vowel *ā* remains invariable, but the poet may use *ī* and *ū* indifferently; قَرِيحْ is regarded as rhyming with جَمُوحْ, مَشِيبُ with طَرُوبُ, سُوقُهُ with بَرِيقُهُ.

A REM. *a.* Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun هُمَا, and of a pronominal suffix preceded by a preposition, as لِيَا, لَنَا (for لِيَ or لِى).

REM. *b.* When the ḳāfiya is unaccompanied by either a *ta'sīs* or a *ridf*, it is said to be مُجَرَّدَةٌ, *naked* or *bare;* otherwise, it is either مُؤَسَّسَةٌ or مُرْدَفَةٌ.

B **197.** The vowels which accompany the ḳāfiya are also designated by peculiar names.

(*a*) The *mèġrā*, اَلْمَجْرَى, is the vowel which follows the *rawī* in the loose ḳāfiya; e.g. *ā* in سَارَا (for سَارَ), *ī* in بَعْضِ, *ū* in سَلَكُوا or اَلْقَلْبُ. It is, strictly speaking, invariable.

(*b*) The *nèfād*, اَلنَّفَاذُ, is the vowel between the letter ه, as *ṣila*, and the *ẖorūġ* (see § 195, rem. *b*); e.g. fètḥa in مَوْكِبُهَا, kèsra in C تَعْصِهِ (= تَعْصِهِى), and ḍamma in نُعَلِّلُهُ (= نُعَلِّلُهُو). It is, of course, invariable.

(*c*) The *tauǵīh*, اَلتَّوْجِيهُ, is the vowel which immediately precedes the *rawī* in a قَافِيَةٌ مُجَرَّدَةٌ, e.g. fètḥa in فَجَبَرْ (for فَجَبَرَ), and kèsra in أَفِرْ (for أَفِرٌّ); or separates it from the *daẖīl* in a قَافِيَةٌ مُؤَسَّسَةٌ (see § 196, rem. *b*), e.g. kèsra in تَامِرْ (for تَامِرٌ) or وَالْوَاتِرِ. The latter is, however, more frequently distinguished by the special name of اَلْإِشْبَاعُ.

D The *'iśbā'* ought, strictly speaking, to be invariable; whereas, in the *tauǵīh*, the vowels ḍamma and kèsra may be interchanged, as in أَفِرْ, for أَفِرٌّ, and صُبُرْ, for صُبُرٌ (compare the case of و and ى as *ridf*, § 196, *b*).

REM. The *tauǵīh* is absolutely necessary in a fettered ḳāfiya, unless it be مُرْدَفَةٌ (as مُطَاعْ, قَرِيحْ, اَللَّيْلْ); but it is not necessary in a loose ḳāfiya, as قَدْرِ, اَلْعُمْرُ.

(*d*) The *rass*, اَلرَّسّ, is the vowel which accompanies the letter A
preceding the *ta'sīs* (see § 196, *a*). It can, of course, be none but fètḥa.

(*e*) The *ḥaḏw*, اَلْحَذْوُ, is the vowel which accompanies the letter preceding the *ridf* (see § 196, *b*). It is either fètḥa, kèsra or ḍamma, according as the *ridf* is ا, ى or و; but the vowel fètḥa before و or ى (ـَوْ, ـَىْ) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, B
according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters which come between these two*; viz. مُتَرَادِفٌ, مُتَوَاتِرٌ, مُتَدَارِكٌ, مُتَرَاكِبٌ, and مُتَكَاوِسٌ.

(*a*) The مُتَرَادِفٌ is where there is *no* moving letter between the two quiescents,—in other words, a fettered ḳāfiya, in which the *rawī* C
is preceded by a *ridf*; as جَنَاحَانْ, يَحُولْ, قَرِيحْ, اَللَّيْلْ, لَوْنَيْنْ. It is of comparatively rare occurrence.

(*b*) The مُتَوَاتِرٌ is where *one* moving letter intervenes between the quiescents; as ظُلْمِ (=ظُلْمِى), سِحْرُ (=سِحْرُو), شَيْبَانَا, جَمِيلُ (=جَمِيلُو), ظُنُونِى.

(*c*) The مُتَدَارِكٌ is where there are *two* moving letters between D

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* The reader should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ): whence a consonant, which is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest*, *inert* or *quiescent*. Hence too the *ǧèzm* is often called سُكُونٌ. See Vol. i. § 4, rem. *b*, and § 9, with rem. *a*.

A the two quiescents; as اَلْمُبَاسِلُ (= اَلْمُبَاسِلُو), يَزُورَهَا, هَيْكَلِ (= هَيْكَلِي), اَلْمُلْتَهِبْ, قَدْ ظَلَمْ.

(*d*) The مُتَرَاكِبٌ is where there are *three* moving letters between the quiescents; as عَلَى وَضَمِ (= وَضَمِي), وَلَا فَرَقَا, قَدْ حُسِدُو.

(*e*) The مُتَكَاوِسٌ is where there are no less than *four* moving letters between the two quiescents, as in the half-verse قَدَ جَبَرَ اَلدِّينَ
B اَلْإِلَاهُ فَجَبَرْ *God has healed the (true) religion, and it has become whole.* This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in §§ 194—197 is regarded as a fault (عَيْبٌ). Of these faults the grammarians reckon five, viz. اَلسِّنَادُ, اَلْإِقْوَاءُ, اَلْإِكْفَاءُ, اَلْإِيطَاءُ, and اَلتَّضْمِينُ or اَلتَّتْمِيمُ.

C (*a*) The *sinād*, اَلسِّنَادُ, consists in a certain change of the vowels called اَلتَّوْجِيهُ, اَلْإِشْبَاعُ, and اَلْحَذْوُ. (*α*) In the *taugīh*, kèsra and ḍamma may freely interchange, but the use of fètḥa to rhyme with either is a sinād (see § 197, *c*). 'Imru'u l'Ḳais, for example, commits this fault in rhyming قَرْ (for قَرَّ) with أَفِرْ and صُبُرْ. (*β*) In the *'iśbā'*, the same fault is exemplified by rhyming جَانِبُ with يَتَجَانَبُ, or فَالْقَوَارِعُ with اَلتَّدَافُعُ. (*γ*) In the *ḥadw*, *ī* may be interchanged with *ū* (see
D § 196, *b*), and *ai* with *au* (e.g. ثَوْبِي may rhyme with بِرَيْبِ); but to rhyme خُمُوشَا with عَيْشَا or قُرَيْشَا is a sinād. In the case of the *taugīh* and *'iśbā'*, this fault is but a trifling one, and not seldom committed even by the best poets.

REM. The name of اَلسِّنَادُ is also applied to cases in which a word, having a *ridf'* or *ta'sīs* before the *rawī*, is rhymed with one which has not; e.g. تُوصِهِ and تَعْصِهِ, خَمْسِي and قَوْسِي, تَسْلَمِي and اَلْعَالَمِ.

(*b*) The *'iḳwā*, اَلْإِقْوَآء, is the name given to a change of the vowel called اَلْمَجْرَى (see § 197, *a*); e.g. مُزَوِّدِ and اَلْأَسْوَدُ, or تَجُورُ and نَزُورِ. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of kèsra and ḍamma (compare § 196, *b*, and § 197, *c*)*. If, however, the *rawī* is followed by the letter ه as *ṣila* (§ 195), any alteration of the *mèǵrā* is exceedingly rare; to rhyme دُونَهَا with ظُنُونُهَا, or اِنْتِقَامُهْ with أُسَامَهْ, is condemned by all the native critics. A B

(*c*) The *'ikfā*, اَلْإِكْفَاء, is the substitution of some cognate letter for the *rawī*; as when one rhymes اَللَّيْلْ with أَنْقَيْنْ and عَيْنْ, or صُدُغْ with صُقُعْ, or وَسَطَا with اَلْعُنَّدَا. This is a very grave fault, and carefully avoided by all good poets†.

Rem. Many authorities call this change اَلْإِقْوَآء, and apply the term اَلْإِكْفَاء to the alteration of the *mèǵrā* (see *b*).

(*d*) The *'iṭā*, اَلْإِيطَآء, is the repetition of the same word in rhyme in the course of a ḳaṣīda. However, not to impose too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene. C

(*e*) Each verse of a poem ought to be independent in construction and sense (مُفْرَدْ). That two or more verses should be so connected D

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* [The reason is given in the *Aġānī* ix. 164. The final vowel was indistinctly enunciated in simple recital, but prolonged in singing. When ên-Nābiġa came to Yaṯrib and heard his own verses sung, he perceived his fault at once and corrected it in many places. D. G.]

† [The most common is the interchanging of *mīm* and *nūn*, as مُبِينِ and اَلقَضِيمِ (*Fāiḳ* i. 89), شُؤُنُهَا and يَسْتَدِيمُهَا (*Lisān* i. 137 *seq.*). D. G.]

A with one another, is regarded as a fault, and technically named *taḍmīn*, اَلتَّضْمِينُ, or *tètmīm*, اَلتَّتْمِيمُ. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ên-Nābiġa says

هُمُ وَرَدُوا ٱلْمِيَاهَ عَلَى تَمِيمٍ وَهُمْ أَصْحَابُ يَوْمِ عُكَاظَ إِنِّى

They water their herds at the wells in spite of Tèmīm, and they are the victors on the day of 'Okāẓ; verily I—which is unintelligible,

B because the *ḫabar* of إِنَّ is unknown, till we hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ أَثَبْتُهُمُ بِوُدِّ ٱلصَّدْرِ مِنِّى

have seen them fight many a good fight, (for which) I reward them with my heart's whole love.

B. THE METRES.

C **200.** Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيلٌ, plur. تَفَاعِيلُ, but as constituent parts of a verse, جُزْءٌ (*a part*), plur. أَجْزَاءٌ. A certain collocation of feet constitutes a *metre*, بَحْرٌ (*a sea*), plur. أَبْحُرٌ. To *scan* a verse is expressed by the word قَطَّعَ (*to cut into pieces*), infin. تَقْطِيعٌ. [The last foot of the first hemistich is called عَرُوضٌ, that of the second ضَرْبٌ.]

D [REM. The constituent parts of a foot are called سَبَبٌ (*cord*) consisting of two letters, either سَبَبٌ خَفِيفٌ *a movent letter followed by a quiescent letter*, or سَبَبٌ ثَقِيلٌ *two movent letters*, and وَتِدٌ (*peg*) consisting of three letters, either وَتِدٌ مَقْرُونٌ *two movent letters followed by a quiescent letter*, or وَتِدٌ مَفْرُوقٌ *one movent, then one quiescent, then one movent letter*. Three successive short vowels followed by a quiescent letter, are called سَبَبَانِ مَقْرُونَانِ e.g. مُتَفَا

in مُتَفَاعِلُنْ, two parts each consisting of a movent letter and a quiescent letter سَبَبَانِ مَفْرُوقَانِ e.g. مُسْتَفْ in مُسْتَفْعِلُنْ. The common name for سَبَبٌ and وَتِدٌ is مَقْطَعٌ (Gr. *κόμμα*).] A

201. The metres are ordinarily reckoned to be *sixteen* in number, and are exemplified in the following composition, made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Ḳor'ān.

أَبْحُرُ ٱلشِّعْرِ وَهِيَ سِتَّةَ عَشَرَ بَحْرًا ⁘ B

ٱلْبَحْرُ ٱلْأَوَّلُ ٱلطَّوِيلُ *

طَوِيلُ مَدًى ٱلْهِجْرَانِ مَنْ كُنْتُ أَهْوَاهُ أَذَابَ فُؤَادِى وَٱلتَّصَبُّرُ أَفْنَاهُ

فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ وَلَا تَقْتُلُوا ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللّٰهُ ⁘

ٱلْبَحْرُ ٱلثَّانِى ٱلْمَدِيدُ *

C فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا لَبَكْرٍ أَنْشِرُوا لِى كُلَيْبَا ⁘

ٱلْبَحْرُ ٱلثَّالِثُ ٱلْبَسِيطُ *

يَبْسُطُ فِى أَمَلِى أَتَى أُدَاهِنُهُمْ خَوْفًا مِّنَ ٱلْجَوْرِ لَمَّا أَنْ أُعَايِنُهُمْ

مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ ⁘

ٱلْبَحْرُ ٱلرَّابِعُ ٱلْكَامِلُ *

D يَا كَامِلًا سَلِّمْ وَقُلْ تَعْظِيمَا لِلْمُجْتَبَى خَيْرِ ٱلْوَرَى تَسْلِيمَا

مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمَا ⁘

ٱلْبَحْرُ ٱلْخَامِسُ ٱلْوَافِرُ *

أُوَافِرُ كَيْدَ شِعْرِى فِى مَزِيدِ عَلَى رَغْمِ ٱلْأَعَادِى وَٱلْحَسُودِ

مُفَاعَلَتُنْ مُفَاعَلَتُنْ فَعُولُنْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودِ ⁘

A

اَلْبَحْرُ ٱلسَّادِسُ ٱلْهَزَجُ *

هَزِجْتُمْ يَا مُنَى ٱلنَّفْسِ عَنِ ٱلْأَوْطَانِ بِٱلْأُنْسِ
مَفَاعِيلُنْ مَفَاعِيلُنْ كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ⁘

اَلْبَحْرُ ٱلسَّابِعُ ٱلرَّجَزُ *

اَلرَّجَزُ ٱلْمَوْزُونُ إِذْ تَجَزَّءُوا أَجْزَاءُهُ بَيْنَ ٱلْوَرَى لَا تُنْكَرُ
B مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا ٱلَّذِينَ آمَنُوا ٱصْبِرُوا ⁘

اَلْبَحْرُ ٱلثَّامِنُ ٱلرَّمَلُ *

رَمَلٌ أَكْرِمْ بِهِ مِن رَّمَلِ لَذَّةٌ لِّلْمُخْتَفِى وَٱلْمُجْتَلِى
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ وَٱلَّذِى أَطْمَعُ أَن يَّغْفِرَ لِى ⁘

اَلْبَحْرُ ٱلتَّاسِعُ ٱلسَّرِيعُ *

C سَرِيعُ بَحْرٍ قَدْ سَدَاهُ ٱلْحَكِيمْ كَرِّرْ عَلَى سَمْعِى بِهِ يَا نَدِيمْ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمْ ⁘

اَلْبَحْرُ ٱلْعَاشِرُ ٱلْمُنْسَرِحُ *

مُنْسَرِحُ ٱلشِّعْرِ صَاغَهُ ٱلْأَوَّلُ مِمَّنْ تَرَاهُمْ عَنِ ٱلْهُدَى نَكَلُوا
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا ⁘

D

اَلْبَحْرُ ٱلْحَادِىَ عَشَرَ ٱلْخَفِيفُ *

خَفَّ لَمَّا أَرَدْتُ أَشْدُو ٱلْخَفِيفَا لَذَّ فِى مَسْمَعِى فَكَانَ طَرِيفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ إِنَّ كَيْدَ ٱلشَّيْطَانِ كَانَ ضَعِيفَا ⁘

اَلْبَحْرُ ٱلثَّانِىَ عَشَرَ ٱلْمُضَارِعُ *

مَفَاعِلُنْ فَاعِلَاتُنْ أَيَا مُحِىَّ ٱلْبِلَادِ ⁘

اَلْبَحْرُ ٱلثَّالِثَ عَشَرَ ٱلْمُقْتَضَبُ *

A

اِقْتَضِبْهُ حِينَ صَبَا فَنَّ مَعْشَرِ ٱلْأُدَبَا

فَاعِلَاتُ مُفْتَعِلُنْ مَالُهُ وَمَا كَسَبَا ⁘

اَلْبَحْرُ ٱلرَّابِعَ عَشَرَ ٱلْمُجْتَثُّ *

مُجْتَثُّ شِعْرِيَ أَلْقَى فِي ٱلْقَلْبِ مِنِّيَ عِشْقَا

B مُسْتَفْعِلُنْ فَاعِلَاتُنْ وَٱللّٰهُ خَيْرٌ وَّأَبْقَى ⁘

اَلْبَحْرُ ٱلْخَامِسَ عَشَرَ ٱلْمُتَدَارِكُ *

فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ جَآءَنَا عَامِرٌ سَالِمًا غَانِمَا ⁘

اَلْبَحْرُ ٱلسَّادِسَ عَشَرَ ٱلْمُتَقَارِبُ *

تَقَارَبَ مَوْعِدُ جَمْعِ ٱلْعُصَاهْ فَيَا أَيُّهَا ٱلنَّاسُ أَدُّوا ٱلصَّلَاهْ

فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولْ أَقِيمُوا ٱلصَّلٰوةَ وَآتُوا ٱلزَّكٰوهْ ⁘

202. Instead, however, of following the system and arrangement here laid down*, we prefer to adopt that of Ewald†, and to treat of the metres in the following order: 1. اَلرَّجَزُ, 2. اَلسَّرِيعُ, 3. اَلْكَامِلُ, 4. اَلْوَافِرُ, 5. اَلْهَزَجُ, 6. اَلْمُتَقَارِبُ, 7. اَلطَّوِيلُ, 8. اَلْمُضَارِعُ, 9. اَلْمُتَدَارِكُ, 10. اَلْبَسِيطُ, 11. اَلْمُنْسَرِحُ, 12. اَلْمُقْتَضَبُ, 13. اَلرَّمَلُ, 14. اَلْمَدِيدُ, 15. اَلْخَفِيفُ, and 16. اَلْمُجْتَثُّ. Among these, if we leave the *raǵèz* out of account, the favourites with the old poets are the *ṭawīl*, *kāmil*, *wāfir*, *bèsīṭ*, *mutèḳārib*, and *sarī'*.

C

D

203. The *iambic* metres are four in number, namely, the *raǵèz*, *sarī'*, *kāmil*, and *wāfir*.

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* See the note on p. 350.

† See his work entitled *De Metris Carminum Arabicorum Libri Duo* (Braunschweig, 1825), and the second volume of his *Grammatica Critica Linguae Arabicae*, pp. 323—343.

A **204.** The most common varieties of the *raǵèz* (اَلرَّجَزُ *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is ⏑ – ⏑ – (diiamb), which may be varied in one or two places by the substitution of – – ⏑ – or – ⏑ ⏑ –, and more rarely ⏑ ⏑ ⏑ –. The older poets almost always use this metre as مَشْطُورٌ, that is to say, each hemistich (شَطْرٌ) forms, as it were, an independent verse and rhymes with the preceding one. The more modern, on the contrary, not unfrequently
B follow the rule of the other metres in rhyming only the second hemistich of each verse.

Trimeter	acatalectic	⏒ – ⏑ – | ⏒ – ⏑ – | ⏒ – ⏑ –
		⏓ ⏑ ⏑ – | ⏓ ⏑ ⏑ – | ⏓ ⏑ ⏑ –
,,	catalectic	⏒ – ⏑ – | ⏒ – ⏑ – | ⏒ – –
		⏓ ⏑ ⏑ – | ⏓ ⏑ ⏑ – | ⏒ – –
Dimeter	acatalectic	⏒ – ⏑ – | ⏒ – ⏑ –
		⏓ ⏑ ⏑ – | ⏓ ⏑ ⏑ –
,,	catalectic	⏒ – ⏑ – | ⏒ – –
C		⏓ ⏑ ⏑ – | ⏒ – –

205. The *sarī'* (اَلسَّرِيعُ *the swift*) admits in its first and second feet the same variations as the raǵèz. Its normal form is

⏒ – ⏑ – \| ⏒ – ⏑ – \| – ⏑ – ‖ ⏒ – ⏑ – \| ⏒ – ⏑ – \| – ⏑ –
⏓ ⏑ ⏑ – \| ⏓ ⏑ ⏑ – \| ⏓ ⏑ ⏑ – \| ⏓ ⏑ ⏑ – \|

but – – is frequently substituted for – ⏑ – at the end of the second hemistich. The use of final ⏑ ⏑ – in either hemistich, but more especially in the second, is very rare. A few later poets have taken
D the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes – ⏑ – –.

206. The *kāmil* (اَلْكَامِلُ *the perfect*) is either dimeter or trimeter. The normal form of the trimeter is

⏔ – ⏑ – \| ⏔ – ⏑ – \| ⏔ – ⏑ – ‖ ⏔ – ⏑ – \| ⏔ – ⏑ – \| ⏔ – ⏑ –

but we frequently find it catalectic

⏔ – ⏑ – \| ⏔ – ⏑ – \| ⏔ – ⏑ – ‖ ⏔ – ⏑ – \| ⏔ – ⏑ – \| ⏔ – –

The omission of another syllable, so as to convert the last foot of the

verse into – –, is more rare, though sometimes even both hemistichs A
are shortened in this way.

⏑̲ – ⏑ – | ⏑̲ – ⏑ – | ⏑̲ – ⏑ – ‖ ⏑̲ – ⏑ – | ⏑̲ – ⏑ – | – –
„ | „ | ⏑ ⏑ – ‖ „ | „ | ⏑̲ –

The normal form of the dimeter is

⏑̲ – ⏑ – | ⏑̲ – ⏑ – ‖ ⏑̲ – ⏑ – | ⏑̲ – ⏑ –

It is sometimes used as catalectic (⏑̲ – – for ⏑̲ – ⏑ – in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable B

⏑̲ – ⏑ – | ⏑̲ – ⏑ – ‖ ⏑̲ – ⏑ – | ⏑̲ – ⏑ – | –

in which case it is said to be مُرَفَّلٌ *having a train.*

207. The basis of the *wāfir* (اَلْوَافِرُ *the exuberant*) is the same as that of the kāmil, but with the order of the component parts reversed, ⏑ – ⏑̲ – . It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become C

⏑ – ⏑̲ – | ⏑ – ⏑̲ – | ⏑ – – ‖ ⏑ – ⏑̲ – | ⏑ – ⏑̲ – | ⏑ – –

The dimeter has the form

⏑ – ⏑̲ – | ⏑ – ⏑̲ – ‖ ⏑ – ⏑̲ – | ⏑ – ⏑ ⏑ –

for the last foot of which there may be substituted ⏑ – – – ; but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazèǧ* (اَلْهَزَجُ *the trilling*), which consists in a single repetition of ⏑ – – ⏑ (antispast), varied by ⏑ – – – . It may be either catalectic or acata- D
lectic.

Acatalectic ⏑ – – ⏒ | ⏑ – – ⏒ ‖ ⏑ – – ⏒ | ⏑ – – –
Catalectic ⏑ – – ⏒ | ⏑ – – ⏑ ‖ ⏑ – – ⏒ | ⏑ – –

209. The *amphibrachic* metres are three in number, *mutèḳārib*, *ṭawīl*, and *muḍāri'*.

210. The basis of the *mutèḳārib* (اَلْمُتَقَارِبُ *the tripping*, lit. *taking short steps*) is ⏑ – ⏑ (amphibrachys), for which may be substi-

A tuted ⏑ – –. The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first half-verse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic

B ⏑ – ⏒ | ⏑ – ⏒ | ⏑ – ⏓ | ⏑ – ⏒ ‖ ⏑ – ⏒ | ⏑ – ⏒ | ⏑ – ⏓ | ⏑ – –
⏑ –

Catalectic

⏑ – ⏒ | ⏑ – ⏒ | ⏑ – ⏓ | ⏑ – ⏑ ‖ ⏑ – ⏒ | ⏑ – ⏒ | ⏑ – ⏓ | ⏑ –
⏑ –

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be ⏑ – –.

⏑ – ⏓ | ⏑ – ⏒ | ⏑ – ⏓ | ⏑ – ⏒ ‖ ⏑ – ⏒ | ⏑ – ⏒ | ⏑ – – | –
⏑ –

C **211.** The *ṭawīl* (اَلطَّوِيلُ *the long*) is one of the finest, as well as the most common, of the Arabic metres. It is formed by the single repetition of ⏑ – ⏑ and ⏑ – ⏑ – , for the first of which may be substituted ⏑ – –, and for the second ⏑ – – –. The latter is restricted to the first place in each half-verse, where it is, however, far more usual than ⏑ – ⏑ –. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, ⏑ – ⏑.

Acatalectic

D ⏑ – ⏒ | ⏑ – ⏓ – | ⏑ – ⏒ | ⏑ – ⏑ – ‖ ⏑ – ⏒ | ⏑ – ⏓ – | ⏑ – ⏒ | ⏑ – ⏑ –

Catalectic

⏑ – ⏒ | ⏑ – ⏓ – | ⏑ – ⏒ | ⏑ – ⏑ – ‖ ⏑ – ⏒ | ⏑ – ⏓ – | ⏑ – ⏑ | ⏑ – –

In the acatalectic verse, the last foot is also changed into ⏑ – – –.

⏑ – ⏒ | ⏑ – ⏓ – | ⏑ – ⏒ | ⏑ – ⏑ – ‖ ⏑ – ⏒ | ⏑ – ⏓ – | ⏑ – ⏒ | ⏑ – – –

212. The *muḍāri'* (اَلْمُضَارِعُ *the similar**) is one of the rarest

* Namely, to the *mujtett* (§ 222), as may be seen by adopting another mode of scansion, ⏑ – ⏒ ⏓ | – ⏑ – – ‖ ⏑ – ⏒ ⏓ | – ⏑ – –.

metres, and not employed by any early poet. Each half-verse consists A
of ⏑ – ⏑ and ⏑ – ⏑ –, with a single syllable appended, and the two generally rhyme with each other, as in the raǵèz. For ⏑ – ⏑ may be substituted ⏑ – –, and for ⏑ – ⏑ –, – – ⏑ –; but both changes must not take place together. Consequently the entire verse is

⏑ – ⏒ | ⏔ – ⏑ – | – ‖ ⏑ – ⏒ | ⏔ – ⏑ – | –

213. The *anapæstic* metres are likewise four in number, namely, the *mutèdārik*, *bèsīṭ*, *munsariḥ*, and *muḳtaḍab*.

214. The *mutèdārik* (اَلْمُتَدَارِك *the continuous*) is one of the rarer B
and later metres*. The basis is ⏑ ⏑ – (anapæst), which is convertible into – ⏑ – or – –. It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرَقَّل (see § 206).

Trimeter ⏔ ⏒ | ⏔ ⏒ | ⏔ ⏒ ‖ ⏔ ⏒ | ⏔ ⏒ | ⏔ ⏒

Tetrameter ⏔ ⏒ | ⏔ ⏒ | ⏔ ⏒ | ⏔ ⏒ ‖ ⏔ ⏒ | ⏔ ⏒ | ⏔ ⏒ | ⏔ ⏒

215. The *bèsīṭ* (اَلْبَسِيط *the outspread*) is a favourite metre with C
the older poets. Its base consists of ⏑ – ⏑ – and ⏑ ⏑ –, which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, ⏑ – ⏑ – may be converted into – – ⏑ –, and occasionally into – ⏑ ⏑ –, or even ⏑ ⏑ ⏑ –, though these changes are very rare indeed in the second place. ⏑ ⏑ – may be changed in the first place into – ⏑ –, but either remains unaltered in the second, or becomes – –. Hence arise the following forms of the tetrameter.

⏒ – ⏑ – | ⏔ ⏑ – | ⏔ – ⏑ – | ⏑ ⏑ – ⏒ – ⏑ – | ⏔ ⏑ – | ⏔ – ⏑ – | ⏔ –
⏔ ⏑ ⏑ – ⏔ ⏑ ⏑ –

The trimeter may be either acatalectic or catalectic, more usually the D
latter. If the loss of a syllable be extended, as is commonly the case, to both hemistichs, the last foot in each is ⏑ – –.

Acatalectic ⏒ – ⏑ – | ⏔ ⏑ – | ⏒ – ⏑ – ⏒ – ⏑ – | ⏔ ⏑ – | ⏒ – ⏑ –
⏔ ⏑ ⏑ –

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* [In the *Muḥīṭ* the name of this metre is pronounced *mutèdārak* i.e. *the supplied*, so called because it was ignored by ĕl-Ḫalīl and afterwards supplied by ĕl-Aḫfaś.]

A Catalectic ⏑ – ⏑ – | – ⏑ – | ⏑ – ⏑ – ‖ ⏑ – ⏑ – | – ⏑ – | ⏑ – ⏑ –
× ⏑ ⏑ – × ⏑ ⏑ –

or ⏑ – ⏑ – | – ⏑ – | ⏑ – – ‖ ⏑ – ⏑ – | – ⏑ – | ⏑ – –
× ⏑ ⏑ – × ⏑ ⏑ –

216. The *munsariḥ* (اَلْمُنْسَرِحُ *the flowing*) has the same base as the bèsīṭ, but the first ⏑ ⏑ – is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

B ⏑ – ⏑ – | – | ⏑ – ⏑ – | ⏑ ⏑ – ‖ ⏑ – ⏑ – | – | ⏑ – ⏑ – | ‿ ‿ –
× ⏑ ⏑ –

REM. This verse may also be scanned as follows.

⏑ – ⏑ – | – ⏑ – ⏑ | – ⏑ ⏑ – ‖ ⏑ – ⏑ – | – ⏑ – ⏑ | – ‿ ‿ –
× ⏑ ⏑ –

217. The *muḳtaḍab* (اَلْمُقْتَضَبُ *the lopped* or *curtailed*) is an exceedingly rare metre, the normal form of which appears to be

× ⏑ – | ⏑ – | ⏑ ⏑ – ‖ × ⏑ – | ⏑ – | ⏑ ⏑ –

C It is said that ⏑ – may be transferred to the first place, thus giving the form

⏑ – | – ⏑ – | ⏑ ⏑ – ‖ ⏑ – | – ⏑ – | ⏑ ⏑ –

REM. This verse may also be scanned as follows.

× ⏑ – ⏑ | – ⏑ ⏑ – ‖ × ⏑ – ⏑ | – ⏑ ⏑ –

218. The *ionic* metres are also four in number, namely, the *ramèl*, *mèdīd*, *ḫafīf*, and *muġtetṯ*.

D **219.** The *ramèl* (اَلرَّمَلُ *the running*) has for its base ⏑ ⏑ – – (ionicus a minore). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in the second. For ⏑ ⏑ – – may be substituted – ⏑ – –, and, though very rarely, – ⏑ – ⏑, or ⏑ ⏑ – ⏑, in which case the next foot must begin with a long syllable.

Dimeter

⏑ ⏑ – – | ⏑ ⏑ – – | ⏑ ⏑ – – | ⏑ ⏑ – –
⏑ ⏑ –

Trimeter acatalectic A

⏑ ∪ – – | ⏑ ∪ – – | ⏑ ∪ – – ‖ ⏑ ∪ – – | ⏑ ∪ – – | ⏑ ∪ – –

Trimeter catalectic

⏑ ∪ – – | ⏑ ∪ – – | ⏑ ∪ – ⏑ ∪ – – | ⏑ ∪ – – | ⏑ ∪ – – / ⏑ ∪ –

Rem. *a*. The tetrameter catalectic is a late innovation, in which – ∪ – – has entirely usurped the place of ∪ ∪ – –.

– ∪ – – | – ∪ – – | – ∪ – – | – ∪ – ‖ – ∪ – – | – ∪ – – | – ∪ – – | – ∪ –

Rem. *b*. In this metre the later poets occasionally rhyme the single hemistichs, as in the raǵèz. B

220. The *mèdīd* (اَلْمَدِيدُ *the extended*) has for its base two ∪ ∪ – –, separated by ∪ ∪ –. Either ∪ ∪ – –, but more especially the second, may be converted into – ∪ – –; the ∪ ∪ – into – ∪ –.

⏑ ∪ – – | ⏑ ∪ – | ⏑ ∪ – – | ⏑ ∪ – – | ⏑ ∪ – | ⏑ ∪ – –

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably ∪ ∪ –, passing at the end of the verse into – –.

⏑ ∪ – – | ⏑ ∪ – | ⏑ ∪ – – / ⏑ ∪ – ⏑ ∪ – – | ⏑ ∪ – | ⏑ ∪ – C

⏑ ∪ – – | ⏑ ∪ – | ∪ ∪ – ‖ ⏑ ∪ – – | ⏑ ∪ – | ⏑ ⏑ –

Rem. *a*. A very rare variety shortens the first hemistich and leaves the second complete.

⏑ ∪ – – | ⏑ ∪ – | ⏑ ∪ – ‖ ⏑ ∪ – – | ⏑ ∪ – | ⏑ ∪ – –

Rem. *b*. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the raǵèz. The last foot is usually ∪ ∪ –.

⏑ ∪ – – | ⏑ ∪ – | ⏑ ∪ – – | ⏑ ∪ – ‖ ⏑ ∪ – – | ⏑ ∪ – | ⏑ ∪ – – | ⏑ ∪ – D

221. The *ḫafīf* (اَلْخَفِيفُ *the light* or *nimble*) is one of the more usual metres. Its base is ∪ ∪ – – and ∪ – ∪ –. The former may be varied by – ∪ – –, and more rarely by – ∪ – ∪ or ∪ ∪ – ∪; the latter by – – ∪ –, and occasionally by – – ∪ ∪ or ∪ – ∪ –. The second hemistich is sometimes catalectic, in which case the last foot is by preference ∪ – –.

⏑ ∪ – – | ⏑ – ∪ – | ⏑ ∪ – – | ⏑ – ∪ – / ∪ – –

A A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, – – – may be substituted for the last ⏑ ⏑ – –, and in the catalectic – – for ⏑ ⏑ –.

Acatalectic ⏒⏑– – | ⏒– ⏑ – | ⏒⏑– – ‖ ⏒⏑– – | ⏑ – ⏑ – | ⏓ – –

Catalectic ⏒⏑– – | ⏒– ⏑ – | ⏒⏑– – / ⏒⏑– ‖ ⏒⏑– – | ⏒– ⏑ – | ⏓ –

222. The *múǵtetṯ* (اَلْمُجْتَثُّ *the docked* or *amputated*) has the
B same base as the hafîf, but with the order of the component parts reversed, namely ⏑ – ⏑ – | ⏑ ⏑ – –. The changes which the feet may respectively undergo, are also the same as in the hafîf. It is used only as dimeter acatalectic.

⏒– ⏑ – | ⏒⏑– – ‖ ⏒– ⏑ – | ⏓ – –

[REM. The three metres *muḍāri'* (§ 212), *muḳtaḍab* (§ 217) and *múǵtetṯ* (§ 222) are not employed by the ancient poets. It is not improbable that they were invented by ĕl-Ḫalīl (Guyard, pp. 168,
C 272 *seq.*]

II. *THE FORMS OF WORDS IN PAUSE AND IN RHYME.*

223. We must next treat of the forms which the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose,
D or of a clause in rhymed prose (اَلسَّجْعُ or اَلتَّسْجِيعُ), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e.g. جَآءَ زَيْدْ, instead of زَيْدٌ; مَرَرْتُ بِزَيْدْ, instead of بِزَيْدٍ; ضَرَبْتُ اَلرَّجُلْ, for اَلرَّجُلَ; رَأَيْتُهْ, for رَأَيْتُهُ; مَرَرْتُ بِهْ, for بِهِ. But in poetry it constantly happens that the vowel is retained as long, the tènwīn of the noun disappearing at the same time; e.g. وَفِيهِمْ شُبَّتِ اَلنَّارُ *whilst fire is kindled among them:* فِى

زَمَنٍ مَّحْلِ *in a time of sterility*, for مَحْلٍ. In this case, the final A
vowel fètha is invariably accompanied by an ĕlif; e.g. قِرَاعَ قَوْمٍ
يُحْسِنُونَ ٱلضَّرْبَا *as a people strike, who can strike well*, for ٱلضَّرْبَ;
إِيَّاهُ يَعْنُونَا *him they mean*, for يَعْنُونَ.

Rem. It is even allowable to double the final consonant after
the elision of the vowel, as ٱلْجَمَلّْ, for ٱلْجَمَلْ (ٱلْجَمَلُ). أَحْمَرّْ, for
أَحْمَرْ (أَحْمَرُ); provided always that the penult letter has a vowel, B
and that the final letter is neither ĕlif with hèmza (as ٱلْخَطَأْ) nor
ĕlif maḳṣūra (ٱلْعَصَا, ٱلْفَتَى).

225. The accusative termination ـًا generally becomes ـَا, both
in prose and poetry, though it occasionally disappears, like the short
ـَ, as أَصْبَحَ كَئِيبْ *he was deeply grieved*, for كَئِيبًا (i.e. كَئِيبًا). The
termination ـَنْ or ـًا in the Energetic of verbs, and in the particle
إِذَنْ or إِذًا, is also changed into *ā*; but ـُنْ in the plural of the C
Energetic becomes ـُونْ.

Rem. The Bènū Tèmīm [and Ḳais] use ـَنْ for ـَا, as أَقِلِّي
ٱللَّوْمَ عَاذِلَ وَٱلْعِتَابَنْ *spare reproach and blame, O fault-finder* (عَاذِلَ
for يَا عَاذِلَةُ, and وَٱلْعِتَابَنْ for وَٱلْعِتَابَا).

226. The feminine terminations ـَةْ, ـَةِ, and ـَةً, become ـَهْ,
more rarely ـَتْ. The same remark naturally applies to ـَةُ and ـَةَ, D
whether masculine or feminine; e.g. حَمْزَهْ, for حَمْزَةُ (name of a man).
In rhyme, the ة may also be changed into ت, and the final vowel
retained as long; e.g. وَأَهْلُكَ بِٱللِّوَى فَٱلْحِلَّتِ *whilst thy family are at
ĕl-Liwā and ĕl-Ḥilla*, for فَٱلْحِلَّةِ; وَفَكَّاكُ ٱلْعُنَاتِ *and a liberator of
prisoners*, for ٱلْعُنَاةِ.

Rem. *a*. In this pausal ـَهْ the ه is sounded, *ah*, wherein it

A differs from the vulgar ending ـَه, *a*, and the Hebrew ـָה ā (see Vol. i. p. 7, note, and § 294, rem. *b*). This is proved by the fact of its rhyming with a radical ه, and with the pronominal forms ـَيْهْ (for ـَىْ, ـِى) and ـَهْ (for ـَهُ); as اَلْعَذَلَهْ (اَلْعَذَلَةُ), إِبِلَهْ (إِبِلَهُ), and وَوَلَهْ (وَوَلَهٌ), Dīwān of el-Mutènèbbi', p. ٣٦٣; أَمَامَهْ (أَمَامَهُ), اَلسَّلَامَهْ (اَلسَّلَامَةُ), and دِعَامَهْ (دِعَامَةُ), el-Ḥamāsa, p. ٤٠٢; أَقْوَالِيَهْ (أَقْوَالِىَ), قَالِيَهْ (قَالِيَةً), and اَلْبَالِيَهْ (اَلْبَالِيَةِ), ibid. p. ٧٩٧.

B REM. *b*. The plural terminations ـَاتٌ usually become in pause ـَاتْ, but sometimes (particularly, it is said, in the dialect of Ṭaiyi') ـَاهْ; as اَلْبَنَاهْ, اَلْأَخَوَاهْ, for اَلْبَنَاتْ, اَلْأَخَوَاتْ. Similarly, هَيْهَاتٌ (أَيْهَاتٌ), *far, far away, remote is* —, becomes in pause هَيْهَاتْ (أَيْهَاتْ) or هَيْهَاهْ (أَيْهَاهْ); and تَابُوتٌ, *a box, a coffin*, تَابُوتْ or تَابُوهْ.

C **227.** Nouns ending in ـًى or ـًا simply drop the tènwīn; e.g. فَتًى becomes فَتَى or فَتَا; عَصًا, عَصَا. Those ending in ـٍ drop the tènwīn, and either resume the third radical or not, at pleasure; قَاضٍ, for example, may become either قَاضْ or قَاضِى, بِقَاضٍ either بِقَاضْ, or بِقَاضِى, جَوَارٍ (plur. of جَارِيَةٌ *a girl*) either جَوَارْ or جَوَارِى, مَعَانٍ (plur. of مَعْنًى *meaning*) either مَعَانْ or مَعَانِى. The accusative singular merely loses the tènwīn, e.g. قَاضِيًا (and not قَاضِى) for قَاضِيًا;
D the accusative of the broken plural commonly drops only the final vowel in prose, but may retain it as long in poetry, e.g. مَوَالِى for مَوَالِىَ (accus. of مَوْلًى *a client*), in rhyme also مَوَالِيًا.

REM. *a*. If a word ending in ـٍ has lost another radical besides the final و or ى, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e.g. مُرٍ, participle active IV. of رَأَى, *to see*, can become only مُرِى, never مُرْ.

A Rem. *b.* Words of the form فَعَلٌ, in which the third radical is أ, as اَلْكَلَأُ *fodder, forage*, usually let the أ become quiescent in all three cases, اَلْكَلَا; but sometimes the final vowel acts upon the أ so as to change it in the nominative into و, اَلْكَلَوْ, and in the genitive into ى, اَلْكَلَىْ.

B **228.** The long vowels ـَا, ـَى, ـِى, and ـُو, usually remain unchanged; as قَتَلَا, غَزَا, حُبْلَى, يَرْمِى, يَغْزُو. In nouns derived from radicals third و or ى, the omission of final ـِى is allowable in the nominative and genitive, as اَلْقَاضْ, اَلتَّنَادْ, اَلْمُتَعَالْ, for اَلْقَاضِى, اَلتَّنَادِى, اَلْمُتَعَالِى; the accusative, however, admits only the form اَلْقَاضِى, etc., and the vocative is يَا قَاضِى.

C Rem. *a.* The interrogative pronoun مَا, when governed in the genitive by another word, is frequently shortened into مَ (see Vol. i. § 351, rem.). In pause, if governed by a noun, it takes the هَآءُ اَلْوَقْفِ (see § 230), as مِثْلُ مَهْ, اِقْتِضَآءَ مَهْ; but if governed by a preposition, it may also drop its final vowel, as لِمَهْ, بِمَهْ or بِمْ, عَمَّهْ or لِمْ, حَتَّا مَهْ or حَتَّامْ.

D Rem. *b.* The genitive and accusative suffixes of the first personal pronoun, ـِى and نِى, have several pausal forms, namely, in prose ـِى or ـِيَهْ, نِى or نِيَهْ (see § 230), and in poetry also ـِيَا, نِيَا; besides which, the long vowel may be altogether omitted, as أَهَانَنِى, أَكْرَمَنِى, فَاتَّقُونِى, أَهَانَنْ, أَكْرَمَنْ, فَاتَّقُونْ, بَالْ, أَنْكَرَنْ, بَالِى, أَنْكَرَنِى, for.

Rem. *c.* In rhyme the long vowels ـِى and ـُو are often expressed merely by kèsra and ḍamma, as يَدِ for يَدِى, صَنَعُ for صَنَعُوا or صَنَعُو. This is done for the purpose of preserving the uniformity of the حَاشِيَةٌ or *fringe* (i.e. the succession of rhyming syllables) throughout a poem.

A **229.** When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause; as اَلنَّقُرْ, بَكُرْ, اَلنَّقُرْ (اَلنَّقْرُ), اَلنَّقْرْ (بَكْرُ), بَكْرْ for زَحِلْهُ, ضَرَبَتْهُ, أَضْرِبُهْ, بِبَكِرْ, اَلظَّبِى, اَلدَّلُو (اَلدَّلْوُ), اَلدَّلْوْ, زَحِلْهُ, ضَرَبَتْهُ, أَضْرِبُهُ, بِبَكْرٍ (بِبَكْرْ), اَلظَّبْىُ (اَلظَّبْىْ), اَلظَّبْىْ. With regard to the vowel fètḥa, however, the grammarians are not agreed, some allowing the transference in all cases, e.g. اَلْبَكَرْ for اَلْبَكْرْ (اَلْبَكَرَ); others limiting it to the case in which the final consonant is ĕlif with
B hèmza, as اَلْخَبَأْ for اَلْخَبْأْ or اَلْخَبْءْ. This transference is technically called اَلنَّقْلُ.

REM. *a.* The نَقْلْ is forbidden when it would give rise to a form which has no example in the language. For instance, there is no substantive of the form فِعُلْ, and therefore we should not say in pause اَلْعِلْمْ (اَلْعِلْمُ). Some grammarians, nevertheless, allow this form when the third radical is ĕlif with hèmza, as اَلرِّدْءْ (اَلرِّدْءِ), whilst
C others recommend the change of the ḍamma into kèsra, pronouncing اَلرِّدْءِ or اَلرِّدِى instead of اَلرِّدْءْ or اَلرِّدُوْءْ, or substitute و or ى for the hèmza and say اَلرِّدُو or اَلرِّدِى.

[REM. *b.* According to the analogy of أَضْرِبُهْ for أَضْرِبُهْ, أَرِمُهْ for أَرِمُهْ, we find also لَمْ تَلْقَمَهْ for لَمْ تَلْقَمْهَا and even أَخَافَهْ for أَخَافُهَا and بَهْ for بِهَا (Nöldeke, *Zur Grammatik*, p. 14).]

D **230.** Indeclinable words, ending in a vowel, take in their pausal form a final ه, technically called the هَآءُ ٱلْوَقْفِ, or هَآءُ ٱلسَّكْتِ, *the hā of pause* or *of silence:* e.g. كَيْفَهْ, ثَمَّهْ, for كَيْفَ, ثَمَّ. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as قِهْ for قِ (imperat. of وَقَى), لَمْ يَفِهْ for لَمْ يَفِ (jussive of وَفَى); also رَهْ for رَ, and لَمْ يَرَهْ for لَمْ يَرَ, imperat. and jussive of رَأَى [comp. Vol. i. § 175, rem. *a*]. It may also be appended to those in which only the third radical is dropped; as

اِرْمِهْ for اِرْمِ (imperat. of رَمَى), لَمْ يَغْزُهْ for لَمْ يَغْزُ (jussive of غَزَا), A
اِقْتَدِهْ for اِقْتَدِ (imperat. VIII. of قَدَا) [comp. Vol. i. § 167, *b*, *a*, footnote]. We likewise find it added to مَ, the shorter form of the interrogative pronoun مَا (see § 228, rem. *a*); and to ـِىَ and نِىَ, the older forms of the genitive and accusative suffixes ـِى and نِى (see § 228, rem. *b*); more rarely to كَ, as أَكْرَمْتُكَهْ for أَكْرَمْتُكْ.

Rem. *a*. The هَآءُ ٱلْوَقْفِ is never added either to nouns*, or to B
the perfect of verbs, or to adverbs ending in *n* (see Vol. i. § 363), with the single exception, it is said, of مِنْ عَلُهْ for مِنْ عَلُ. The Arabs do not say يَا رَجُلُهْ, قَتَلَهْ, لَا رَجُلَهْ, مِنْ بَعْدُهْ, for يَا رَجُلُ, قَتَلَ, etc.

Rem. *b*. The ordinary pausal forms of أَنَا and هُوَ are أَنَا and هُو, but we also find أَنَهْ (see Vol. i. § 89, 1, rem. *b*) and هُوَهْ.—هٰؤُلَاهْ and هٰهُنَاهْ are likewise used instead of the common هٰؤُلَا and هٰهُنَا. C

231. Double consonants, as a rule, are not sounded as such in pause; أَفِرْ, قَرْ, and أَجُرْ (for أَفِرُّ, قَرَّ, and أَجُرُّ), rhyme with يَأْتَمِرْ and صُبُرْ (for يَأْتَمِرُ and صُبُرٌ). See, however, § 224, rem.

III. *POETIC LICENSES.*

232. The Arab poets allow themselves a certain latitude, both as to the forms of words and the construction of sentences. We shall D
here confine ourselves to the illustration of some of the principal licenses which fall under the former of these two heads.—The poet

* [An exception is given in the *Lisān* xx. 379, l. 4 from below. If somebody says جَآءَنِى ٱلْحَسَنُ *el-Ḥasan came to me*, another, astonished to hear it, will exclaim أَلْحَسَنُوهْ *really now, el-Ḥasan?* or if جَآءَنِى عَمْرٌو *'Amr came to me*, أَعَمْرُوهْ *really now, 'Amr?* with prolongation of the final vowel and with the pausal ه. D. G.]

A may find himself obliged, by the exigencies of metre or rhyme (ضَرُورَةُ ٱلشِّعْرِ *poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include: (*a*) the various affections of the letter ا; (*b*) irregularities in the use of the tèshdīd; (*c*) the employment of ancient uncontracted forms instead of the more modern contracted ones; and (*d*) the suppression of the letter ن in certain nominal and verbal forms.

B (a) *Affections of the letter ʾElif.*

234. ʾElif with hèmza (أ) may be affected in several different ways.

(*a*) It may be totally absorbed by a preceding vowel, like the أَلِفُ ٱلْوَصْلِ (Vol. i. § 19); e.g. أَلَا ٱبْلِغْ *convey the news*, for أَلَا أَبْلِغْ, imperat. IV. of بَلَغَ; وَٱبْشِرْ *and rejoice*, for وَأَبْشِرْ, imperat. IV. of بَشَرَ; مُجِيرُ ٱمِّ عَامِرٍ *he who gave shelter to ʾUmm ʿĀmīr* (a name for the C hyæna), for مُجِيرُ أُمِّ; هَلْ رَيْتَ *hast thou seen?* for رَأَيْتَ; ذُو ٱلشَّنَانِ *one who hates*, for ٱلشَّنَآنِ (ٱلشَّنَأَانِ); لِمَابِى *to my end* or *fate*, for وَتَسْمَعُ مِنْ تَحْتِ ٱلْعَجَاجِ لَهَا ٱزْمَلَا (لِمَأَابِى); *and thou hearest beneath the dust a sound produced by them*, for أَزْمَلَا; إِنْ تُنْصِفُونَا *if ye do us justice, O family of Marwān, we will draw near* (*to you*), for يَا آلَ (يَا أَالَ); فِى رُوسِهَا *on their heads*, for رُؤُوسِهَا; D مَسَاتِى *my hurt*, for مَسَآءَتِى, from سَآءَ.

REM. By a double license, the verb رَأَى becomes first رَا and then رَآءَ, pass. رِىَ [Vol. i. § 176, rem. *b*]; as مَنْ رَا مِثْلَ مَعْدَانَ بْنَ يَحْيَى *who has seen the like of Maʿdān ʾibn Yaḥyā?* لَا خَلْقَ أَسْمَحُ مِنْكَ إِلَّا عَارِفٌ بِكَ رَآءَ نَفْسَكَ لَمْ يَقُلْ لَكَ هَاتِهَا *no human being is more generous than thou art, save one* (*who*), *knowing thee* (*well*), *has seen thy soul* (*and*) *has not said* (*to thee*), *Give it here;* وَهَلْ رِىَ مِنْ

قَبْلِى غَرِيقُ مَدَامِعٍ *and was there (ever) seen before me one drowned in tears?* A

(*b*) When preceded by a vowelless consonant, the vowel of the أ may be transferred to that consonant, as in the case of مِنْ, when followed by the article (Vol. i. § 20, *d*), يَرَى for يَرْأَى (Vol. i. § 176), and the like. Examples: لَوَ ٱنَّ for لَوْ أَنَّ; مِنَ ٱجْلِكِ *on thy account*, for مِنْ أَجْلِكِ: عَنَ ٱجْبُلِهَا *from her hills*, for عَنْ أَجْبُلِهَا; مِنَ ٱنْ يَلْقَيْنَهُ *from meeting him*, for مِنْ أَنْ: إِنَ ٱغْزُ زُبَيْدًا *if I make* B *a raid upon Zubèid*; نِزَارٌ ٱولُو ٱلسَّدَادِ *the upright Nizār* (pron. *Nizārŭ-nŭ-lus*), for أُولُو: يَا دَارًا ٱمْسَى دَارِسًا رَسْمُهَا *O house, whose site has become desolate!* (pron. *dā-rā-nam*), for أَمْسَى; مِنَ آلِ أَبِى مُوسَى *of the family of Abū Mūsā*, for مِنْ آلِ (أَال); فَقُلْ إِذَا لِلْمُنَاوِى ٱلنَّاوِى ٱلَانَ ٱلْأَذَى *say then to the enemy who now aims at doing mischief* (pron. *nāwĭ lāna*, see Vol. i. § 20, *b*), for ٱلْأَنَ (ٱلْأَانَ); C بَيْنَ ٱلزَّوْجِ وَٱلْمَرَتِ ٱلَانَ يَعُودُ حَيَاةُ ٱلْأَمَلْ *now the life of hope revives; between husband and wife*, for ٱلْمَرْأَةِ.

Rem. In this case, the أ is sometimes assimilated to a preceding ى or و; e.g. فَلَمْ يُغْنِ ٱلْبُكَاءُ عَلَيْكَ شَيًّا *but to weep over thee was of no avail*, for شَيْئًا.

(*c*) أ, preceded by a vowel, may also be converted into the letter of prolongation which is homogeneous with that vowel; e.g. فَلَمْ يَجِدْ D عِنْدَهُ ٱلنَّصْرَ ٱلَّذِى سَالَا *but he did not find with him the help which he demanded*, for سَأَلَ; سَالَتْ هُذَيْلٌ رَسُولَ ٱللّٰهِ فَاحِشَةً (*the tribe of*) *Hudail asked the Prophet of God (to do) something base*, for سَأَلَتْ; أَطَعْتُهُمْ وَانَا عَلَى وَفَازِ *I obeyed them, though I was in haste*, for وَأَنَا.

This is most frequent when أ is the third radical of a word, in which

A case the word virtually becomes third و or ى (compare Vol. i. § 132, rem. *a*). For example, in verbs, لَا هَنَاكِ *may it do thee no good!* for هَنَأَكِ; فَمَنْ أَنْبَاكَ *who told thee?* for أَنْبَأَكَ; وَأَبْطَا *and it delayed,* for أَبْطَأَ; أُدَارِى, for أُدَارِئُ, III. of دَرَأَ; تُرْجِيهِ, for تُرْئِجِيهِ, IV. of رجأ; and in nouns, ظَمًا *thirst,* رَشًا *a fawn,* أَجًا *the name of a mountain,* for ظَمَأٌ, رَشَأٌ; أَجَأٌ; قَارٍ *a reader,* for قَارِئٌ, participle of قَرَأَ; وَاجِى *one who*

B *strikes,* in rhyme for وَاجٍ, i.e. وَاجِئٌ, participle of وَجَأَ; [لَوْ سَاوَرَتْنِى ٱلْأُسْدُ ضَارِيَةً لَغَلَبْتُهَا مَا لَمْ يَجِئْ ٱلْوَقْتُ *even if the rapacious lions sprang upon me, I would master them if my time had not yet come,* for يَجِئْ].

(*d*) *Elif with hèmza and gèzm (ٱْ) is constantly changed by the poets into the letter which is homogeneous with the preceding vowel: e.g. ٱلْفَالُ *the omen* (for ٱلْفَأْلُ), rhyming with أَقْفَالُ (plur. of قُفْلٌ); ٱلرَّاسِ *of the head* (for ٱلرَّأْسِ), rhyming with ٱلنَّاسِ; ٱلرُّودِ *of the tender*

C (for ٱلرُّؤْدِ), rhyming with ٱلسُّودِ (plur. of أَسْوَدُ); ذِيبُ *a wolf* (for ذِئْبٌ), rhyming with رَبِيبُ. See Vol. i. § 17, *b*, rem. *b*.

235. *Elif mèmdūda (see Vol. i. § 23, rem. *a*) is not unfrequently changed into ĕlif maḳṣūra; e.g. ٱلسَّمَا, for ٱلسَّمَآءُ, *the sky;* بَلَا, for بَلَآءٌ, *a misfortune;* قَفْرَا, or قَفْرَى, *desert, desolate,* for قَفْرَآءُ, fem. of أَقْفَرُ; يَدٌ شَلَّا *a palsied hand,* for شَلَّآءُ, fem. of أَشَلُّ; أَشَا, for أَشَآءُ, *I wish,*

D 1st pers. sing. Imperf. Indic. of شَآءَ.

REM. *a.* On the contrary, ĕlif maḳṣūra is rarely changed into ĕlif mèmdūda; as يَنْشَبُ فِى ٱلْمَسْعَلِ وَٱللَّهَآءِ (*which*) *sticks in the mouth and throat,* for وَٱللَّهَا, plur. of ٱللَّهَاةُ *the uvula.*

REM. *b.* The short interrogative أَ is sometimes lengthened into ا, when the next word begins with أ; as آأَنْتِ أَمْ أُمُّ سَالِمٍ *is it thou or 'Umm Sālim?* تَفَكَّرَ آإِيَّاهُ يَعْنُونَ أَمْ قِرْدَا *he thinks whether it is he they mean or an ape.*

236. The ĕlifu 'l-waṣl is often retained in poetry, where it would naturally be elided in prose (see Vol. i. § 19, rem. *e*): e.g. وَإِصْبِرِى *and be patient*, for وَٱصْبِرِى; كَمَنْ إِقْتَادَ *like one who leads*, for كَمَنِ ٱقْتَادَ; فِى ٱلْبَذْلِ وَٱلْإِمْتِنَاعِ *in bestowing and withholding*, for وَٱلْإِمْتِنَاعِ; وَأَنْتَ لِشَاتِنَا إِبْنُ رَبِيبُ *and thou wast a fosterchild of our sheep*, for لِشَاتِنَا ٱبْنُ; إِذَا جَاوَزَ ٱلْإِثْنَيْنِ سِرٌّ *when a secret goes beyond two*, for ٱلِاثْنَيْنِ. A B

[Rem. The vowel *ā* before a double consonant (Vol. i. § 25, rem.) is sometimes resolved into two *a*'s by inserting a *hèmza*, as اَلضَّالُّونَ for اَلضَّأَلُّونَ, اِحْمَارَّ for اِحْمَأَرَّ. Nöldeke, *Zur Grammatik*, p. 8, thinks that this is the origin of many اِفْعَأَلَّ forms, as اِشْمَأَزَّ, اِحْزَأَلَّ, اِطْمَأَنَّ, and, with substitution of ع for ء, اِبْذَعَرَّ.]

(b) *Irregularities in the use of the Tèšdīd.* C

237. The necessary tèšdīd is occasionally dropped; e.g. أَيْهُمَا, for أَيُّهُمَا, *which of them*; فَلَوْ أَنْكِ *if that thou*, for أَنَّكِ; أَيُّهَا ٱلسَّائِلُ عَنْهُمْ وَعَنِّى *O thou that askest after them and after me!* for وَعَنِّى. Similarly in the rare verbal forms يَتَقِى, يَتَسِعُ, for يَتَّقِى, يَتَّسِعُ, as فَأَخْلَصُوهَا خِفَافًا كُلُّهَا يَتَقِى بِأَثَرِ *and they cleaned them* (*and made them*, the swords) *light, all of them guarding themselves* (against the evil eye) *by* (*their*) *lustre*, where others, however, read يَتْقِى. D

238. Sometimes too the tèšdīd is introduced where it would be inadmissible in prose*, through a false application of the pausal form mentioned in § 224, rem.: e.g. مِنَ ٱلْكَلْكَلِّ, for ٱلْكَلْكَلِ, *the breast*;

* [Excepting the *saj'*, for we find (Zamaḫšarī, *Fāik* i. 145 *seq.*) عُمُمِهِ for عُمِّهِ, in order to rhyme with ثُمِّهِ وَرُمِّهِ. D. G.]

A الْأَضْخَمَّا, for الْأَضْخَمَا, acc. sing. of أَضْخَمُ, *large, stout;* فِى مِرْوَدِّهَا *on her bodkin* (for applying *kohl* to the eyes), for فِى مِرْوَدِهَا; فِى الطِّوَلِّ *in the tether*, for فِى الطِّوَلِ; لَقَدْ خَشِيتُ أَنْ أَرَى جِدَبًّا فِى عَامِنَا ذَا بَعْدَ أَنْ أَخْصَبَّا مِثْلَ الْحَرِيقِ وَافَقَ الْقَصَبَّا *verily I was afraid of seeing drought (spreading) in this our year, after it had been fertile in herbage, as a fire (spreads) which encounters (a bed of) reeds* (جِدَبًّا =
B جَدْبَا; أَخْصَبَّا and الْقَصَبَّا for أَخْصَبَا and الْقَصَبَا).

(c) *Uncontracted Forms for contracted ones.*

239. These are most common in the case of radicals in which the second and third letters are identical (Vol. i. § 119), and occur in both the verb and the noun; e.g. وَإِنْ ضَنِنُوا *though they be stingy*, for ضَنُّوا; وَإِن لَّمْ تَقْتُلِيهِ فَأَلْمِمِى *and if thou dost not (actually) kill*
C *him, yet come near it*, for فَأَلِمِّى; وَيُذْمَمِ *and he is blamed*, poetic form in rhyme for وَيُذْمَمْ, and that for وَيُذَمَّ; وَلَا يُبْرِمُ الْأَمْرُ الَّذِى هُوَ حَالِلٌ وَلَا يُحْلَلُ الْأَمْرُ الَّذِى هُوَ مُبْرِمُ *what he loosens cannot be bound fast, and what he binds fast cannot be loosened*, for حَالٌّ and يُحَلُّ; اَلْحَمْدُ لِلّٰهِ الْعَلِيِّ الْأَجْلَلِ *praise belongs to God, the exalted, the glorious*, for الْأَجَلِّ. Compare, in Hebrew, אֲפָפוּנִי, סַבְבוּנִי, and
D similar forms*.

240. The poets also use the uncontracted forms of nouns derived from radicals third و and ى, instead of the contracted (see Vol. i. § 167, *b*, *β*); e.g. غَيْرَ مَاضِيٍ *not past*, for مَاضٍ; وَرَأْسُهُ حَزَزْنَا بِرَأْسِ

* [لِمَا يَعْرُرْكَ for يَعُرُّكَ in a tradition (*Fāik* ii. 130, *Lisān* vi. 232) is said to be unique in prose. Abū 'Obèida suspects that it is a clerical error (تَحْرِيفُ النَّقَلَةِ) for يَعْرُوكَ. D. G.]

A وَٱلنَّابِي بْنِ زِيَادٍ *and his head we cut off (in retaliation) for the head of ěn-Nābī 'ibn Ziyād,* for وَٱلنَّابِى ; مَوَالِىَ كَكِبَاشِ ٱلْعُوسِ سُحَّاحُ *freedmen as (fat as) rams of the breed called ʿūs,* for مَوَالٍ ; لَا بَارَكَ ٱللّٰهُ فِى ٱلْغَوَانِي *may God not bless the women!* for فِى ٱلْغَوَانِى ; كَجَوَارٍ يَلْعَبْنَ فِى ٱلصَّحْرَاءِ *like girls sporting in the mead.*

B Rem. It sometimes happens that the usual accusative form فَعَالِىَ is incorrectly transferred to the genitive ; e.g. وَلَوْ كَانَ عَبْدُ ٱللّٰهِ مَوْلَى هَجَوْتُهُ وَلٰكِنَّ عَبْدَ ٱللّٰهِ مَوْلَى مَوَالِيَا *were ʿAbdu'llāh a freedman, I would lampoon him, but ʿAbdu'llāh is merely a freedman's freedman,* for مَوْلَى مَوَالٍ.

(d) *Suppression of the letter* ن *in certain Nominal and Verbal Forms.*

241. This is a license of which the poets rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the C jussive and energetic of verbs ; e.g. هُمَا خُطَّتَا إِمَّا إِسَارٌ وَمِنَّةٌ وَإِمَّا دَمٌ *these are alternatives, either captivity and quarter, or bloodshed,* for خُطَّتَانِ : أَبَنِى كُلَيْبٍ إِنَّ عَمَّىَّ ٱللَّذَا قَتَلَا ٱلْمُلُوكَ وَفَكَّكَا ٱلْأَغْلَالَا *ye Bènū Kulèib, 't was my two uncles who slew kings and burst asunder the yokes (of captives),* for ٱللَّذَانِ ; هُمَا كَنَفَا ٱلْأَرْضِ ٱللَّذَا لَوْ تَزَعْزَعَا *these are the two pillars of the earth, which, if they were shaken,* for ٱللَّذَانِ : إِنَّ ٱلَّذِى حَانَتْ بِفَلْجَ دِمَاؤُهُمْ D *those whose blood was shed unavenged at Fèlj,* for ٱلَّذِينَ ; اِضْرِبَ عَنْكَ ٱلْهُمُومَ إِنْ طَرَقَتْ *drive away sad thoughts from thee, if they come by night,* for اِضْرِبَنْ (compare Vol. i. § 20, rem. *c*) : and more frequently يَكُ, تَكُ, نَكُ, for يَكُنْ, تَكُنْ, نَكُنْ, jussive of كَانَ.

Rem. *a.* The same elision of ن occurs in the particle لٰكِنْ *but ;* as وَلَاكِ ٱسْقِنِى *but give me to drink.*

A REM. *b*. On the contrary, some poets have even dared to add the energetic ن to the perfect and participle of the verb; as دَامَنَّ سَعْدُكِ إِن رَّحِمْتِ مُتَيَّمَا *may thy good fortune last, if thou hast compassion upon one enslaved (by love)*, for دَامَ; أَقَائِلَنَّ أَحْضِرِ ٱلشُّهُودَا *will he say, Bring in the witnesses?* for أَقَائِلٌ.

242. Other letters, and even whole syllables, are sometimes dropped under the pressure of metrical necessity*. For example,
B (*a*) at the *beginning* of a word: لَانَ for ٱلْآنَ (compare § 234, *b*), as in the half-verse فَبُحْ لَانَ مِنْهَا بِٱلَّذِى أَنْتَ بَآئِحُ *but now disclose what thou mayest disclose of it*; لَاهِ ٱبْنُ عَمِّكَ لَا أَفْضَلْتَ فِى حَسَبٍ عَنِّى *what a man thy cousin is! thou dost not surpass me in noble qualities* (compare § 53, *b*, rem. *c*); لَاهُمَّ for ٱللّٰهُمَّ, as لَاهُمَّ إِنْ كُنْتَ قَبِلْتَ حَجَّتِجْ *O God! if Thou hast accepted my pilgrimage* (حَجَّتِجْ rare pausal form for حَجَّتِى); تَـقُوا, تَـقِ for ٱتَّـقُوا, ٱتَّـقِ,
C imperat. VIII. of وَقَى, as تَـقُوهُ أَيُّهَا تَـقِ ٱللّٰهَ فِينَا *fear God in our case, fear Him, O young men!* (*b*) In the *middle* of a word: اِسْطَاعَ (X. of طوع), imperf. يَسْطِيعُ, for يَسْتَطِيعُ, اِسْتَطَاعَ; as وَلَوْ أَنَّنِى أَسْطِيعُ يَوْمَ حِمَامِهِ لَقَاتَلْتُ عَنْهُ *and had I been able, on the day of his death, I would have fought in his defence* [cf. Vol. i. § 118, rem. *b*]. (*c*) At the *end* of a word: عِدَ for عِدَةَ, in the half-verse وَأَخْلَفُوكَ عِدَ ٱلْأَمْرِ ٱلَّذِى وَعَدُوا *and they have failed to perform for*
D *thee the thing which they promised*; مِلْمَالِ (also written مِلْ مَالِ) for مِنَ ٱلْمَالِ (see Vol. i. § 358, rem. *c*), as فَمَا أَبْقَتِ ٱلْأَيَّامُ مِلْمَالِ

* [We find in a tradition (*Fâik* ii. 229) نَهَى عَنْ لُغْلُوطَاتِ for ٱلْأُغْلُوطَاتِ, as لَحْمَرُ is said for ٱلْأَحْمَرُ (comp. Vol. i. § 345, rem. *a*). D. G.]

عِنْدَنَا *Fate has left* (lit. *the days have left*) *no wealth in our possession*; A
عَلْمَآءِ (or عَلْ مَآءِ), for عَلَى ٱلْمَآءِ : عَلَى ٱلنَّبِى. *'an-nèbī*, for عَلَى ٱلنَّبِيِّ :
مِن ٱلرِّزْقِ, *mir-rizḳi*, for مِنَ ٱلرِّزْقِ : عَنْ فُلِ for عَنْ فُلَانٍ (owing to
the vocative form يَا فُلُ, § 38, *a*, rem. *c*, 3). Similarly, بَلْعَنْبَرِ.
بَلْحٰرِثِ, بَلْعَجْلَانِ, for بَنُو ٱلْحٰرِثِ, بَنُو ٱلْعَجْلَانِ, بَنُو ٱلْعَنْبَرِ, etc.*
Likewise, in quadriliteral and quinqueliteral plurales fracti (Vol. i.
§ 305), as ضَفَادِعُ, أَرَانِبُ, ثَعَالِبُ, تَلَامِيذُ; B
e.g. وَلِضَفَادِى جَمِّهِ نَقَانِقُ *and the frogs in its pond are* (*always*)
croaking; قَدْ ٱحْرَزَ شَكَّهَا صُنْعُ ٱلتَّلَامِ *the seams of which skilful*
apprentices have joined firmly together (قَدْ ٱحْرَزَ for قَدْ أَحْرَزَ, § 234, *b*).
Further, ثَالٍ, سَادٍ, for ثَالِثٌ, سَادِسٌ; as فَزَوْجُكِ خَامِسٌ وَأَبُوكِ سَادِى
then thy husband is fifth and thy father sixth: قَدْ مَرَّ يَوْمَانِ وَهٰذَا
ٱلثَّالِى *two days are already passed and this is the third*. Proper C
names are also liable to be abbreviated, especially in the vocative
(see § 38, *a*, rem. *c*), but also in other cases, as لَنِعْمَ ٱلْفَتَى تَعْشُو إِلَى
ضَوْءِ نَارِهِ طَرِيفُ بْنُ مَالِ لَيْلَةَ ٱلْجُوعِ وَٱلْخَصَرْ *excellent is the man, the*
light of whose fire thou makest for (*from a distance*) *on a night of*
hunger and cold, (*namely*) *Ṭarīf 'ibn Mālik* (مَالِ, or مَالٍ, for مَالِكٍ)†.

Rem. The following are specimens of even still more violent
abbreviations: ٱلْمَنَا for ٱلْمَنَازِلُ, as in the half-verse of Lèbīd, دَرَسَ D
ٱلْمَنَا بِمُتَالِعٍ فَأَبَانِ *the dwellings are desolate at Mutāli' and Abān*,

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* [In later times we find even بَلْمُظَفَّر for ٱلْمُظَفَّر (أَبُو) أَبَا (Ibn abī 'Oṣèibi'a, ii. 108). D. G.]

† [Very rare is an abbreviation like that in أَلَا يَا أُمَّ فَارِعَ لَا تَلُومِى for يَا أُمَّ فَارِعَةَ (Abū Zèid, *Nawādir*, 30, 58). D. G.]

A and also for اَلْمَنَايَا (plur. of اَلْمَنِيَّةُ), as in تُرِيكَ اَلْمَنَا بِرُؤُوسِ اَلْأَسَلْ *will let thee see death at the points of the spears;* اَلسَّبَا for اَلسَّبَائِبُ (plur. of سَبِيبَةٌ), used by 'Alḳama in the half-verse مُقَدَّمٌ بِسَبَا اَلْكَتَّانِ مَلْثُومُ *having its mouth covered and enwrapped with strips of linen;* اَلْحُبَا for اَلْحُبَاحِبُ, as in the words of 'Ibn Durèid, أَوْرَى بِهَا نَارَ اَلْحُبَا *he strikes out of them small sparks of fire;* اَلْحِمِى, used by ël-'Aġġāġ for اَلْحَمَامُ in the half-verse قَوَاطِنًا مَكَّةَ

B مِنْ وُرْقِ اَلْحِمِى *the slate-coloured doves which inhabit Mèkka;* اَلْعِنَا for اَلْعِنَانُ, in the words حَتَّى إِذَا أَعْيَيْتُ أَطْلَقْتُ اَلْعِنَا *till, when I was exhausted, I let go the reins;* حَجَا for حَجَاجٌ, in the words فِى حَجَا حَاجِبٍ ضَمْرِ *on the bone of a slender eyebrow;* and even رَآ for رَحِمٌ *the womb* (see ël-Maḳḳarī, tom. i. p. ٦٣٥, l. 11, and tom. ii. p. ٢٠٠, l. 8), and مَرْ for مَرْحَبًا, according to one rendering of the line فَلَمْ يُقِمْ إِلَّا بِمِقْدَارِ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرْ *but he*

C *stopped only for the space of time that I could say to him, Welcome* (others think that وَمَرْ is here nothing more than the usual pausal form of وَمَرَّ *and passed on*). Such abbreviations are not, however, more violent than the Homeric γέλω, ἰδρῶ, ἰχῶ, δῶ, for γέλωτα, ἱδρῶτα, ἰχῶρα, δῶμα, and the like.

243. Under the second of the two heads mentioned in § 232, namely, poetic licenses in regard to the *vowels* of a word, we include (*a*) the lengthening of a short vowel in the middle of a word; (*b*) the

D shortening of a long vowel; (*c*) the suppression of a short vowel; (*d*) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and (*e*) the irregular use of the tènwin and other case-endings in the noun.

(a) *The lengthening of a short vowel in the middle of a word.*

244. This is technically called اَلْإِشْبَاعُ, *filling full* or *saturation*, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*.

Examples: يَنْبَاعُ, for يَنْبَعُ, in the half-verse of 'Antara, يَنْبَاعُ مِنْ A
ذِفْرَى غَضُوبٍ جَسْرَةٍ *flows from behind the ears of a fierce, bulky she-camel*: اَلْكَلْكَالُ, for اَلْكَلْكَلُ, in the words قُلْتُ وَقَدْ خَرَّتْ عَلَى
اَلْكَلْكَالِ *I said, after she had fallen upon her breast*; مُنْتَزَاحٌ, for
مُنْتَزَحٌ, in the hemistich وَمِنْ ذَمِّ اَلرِّجَالِ بِمُنْتَزَاحِ *and (art thou) far removed* (i.e. *quite free*) *from the blame of men?* عَامُودٌ, for عَمُودٌ, in
the half-verse فِيهِ مِنَ اَلذَّهَبِ اَلْإِبْرِيزِ عَامُودُ *in it there is a pillar of* B
purest gold; اَلصَّيَارِفُ and اَلدَّرَاهِيمُ, for اَلصَّيَارِفُ and اَلدَّرَاهِمُ, in the
hemistich نَفْيَ اَلدَّرَاهِيمِ تَنْقَادُ اَلصَّيَارِفِ *as the money-changers scatter the dirhams, whilst selecting (those that are of full weight)*: أَنْظُورُ,
for أَنْظُرُ, in the words مِنْ حَيْثُمَا سَلَكُوا أَدْنُو فَأَنْظُورُ *I draw near to whatever place they go and look (at them)*.

(b) *The shortening of a long vowel.*

245. This may take place either in the middle or at the end of a C
word. (*a*) Examples in the middle of a word: قَتَمٌ, for قَتَامٌ, as in the
words فِي قَتَمِهْ *in its dust* or *its darkness*: عَوَاوِرُ, plur. of عُوَّارٌ *a mote in the eye*, مَقَاصِرُ, plur. of مَقْصُورَةٌ *a cell* or *chamber*, for عَوَاوِيرُ,
مَقَاصِيرُ, and the like; هَذَا (⏑ –), instead of هٰذَا (– –), as in the
half-verse إِلَى كَمْ هَذَا اَلْهِجْرَانُ فِي كُلِّ لَيْلَةٍ *how long shall this estrangement last every night?* اَللَّهُ (– ⏑ ⏑), for اَللّٰهُ (– – ⏑), as in the D
hemistich أَلَا لَا بَارَكَ اَللَّهُ فِي سُهَيْلٍ *may God not bless Suhèil!* and,
with double license, كَتَنٌ, for كَتَّانٌ, in the words بَيْنَ اَلْحَرِيرِ وَبَيْنَ
اَلْكَتَنْ *partly silk and partly linen*. (*b*) Examples at the end of
a word: اَلنَّوَاحِ, for اَلنَّوَاحِي, as in the hemistich كَنَوَاحِ رِيشِ
حَمَامَةٍ نَجْدِيَّةٍ *like the tips of the feathers of a dove of Nèǵd*: اَلْأَيْدِ,

A for اَلْأَيْدِى, as in the words دَوَامِى ٱلْأَيْدِ *with their fore-feet bleeding;* عَنِ ٱلنَّاسِ أَبْرَادًا وَأَثْوَابَا for اَلنَّاسِى, *from one who forgets robes and garments.* [Examples in prose are لَا يَأْلُ for لَا يَأْلُو *not falling short* and لَا أَدْرِ for لَا أَدْرِى *I know not.* Comp. Vol. i. § 6, footnote. D. G.] The 1st pers. plur. of the Perfect, قَتَلْنَا (⏑ – –), is also sometimes shortened into قَتَلْنَ (⏑ – ⏑), but the ĕlif may be retained in writing, in order to distinguish it from the

B 3d pers. plur. fem.; e.g. وَمُسْتَسْلِمٍ نَفَّسْنَ عَنْهُ *and many a one on the point of surrender have we relieved;* وَلَوْ أَدْرَكْنَهُ لَقَضَيْنَ نَحْبًا بِهِ *and if we had overtaken him, we would surely have slaughtered him.*

(c) *The suppression of a short vowel.*

246. (*a*) In the middle of a word this license is of most frequent

C occurrence in the case of the very few nouns of the form فِعِلٌ (becoming فِعْلٌ), and of verbs of the forms فَعِلَ and فَعُلَ (becoming فَعْلَ, see Vol. i. § 183, rem. *b*), and فُعِلَ (becoming فُعْلَ); as كَمَا ٱسْتَوْقَضَتْ خَيْلٌ بِكَبَّتِهَا ٱلْإِبْلَا *as horses scatter camels by their charge* (for ٱلْإِبِلَا); وَإِنْ أَهْجُهُ يَضْجَرْ كَمَا ضَجِرَ بَازِلٌ مِنَ ٱلْإِبْلِ دَبْرَتْ صَفْحَتَاهُ وَكَاهِلُهْ *and if I lampoon him, he cries out, like a nine-year-old camel*

D *whose sides and withers are galled* (for ضَجِرَ, ٱلْإِبِلِ, and دَبِرَتْ); أَوْ مِثْلَ مَا جُزِىَ هٰرُونُ وَدَاوُدُ *or as Aaron and David were recompensed* (for جُزِىَ); إِذَا مُطِىَ حَنَّ بِوَرْكٍ حُدَالِ *when it is drawn, it twangs with the curved bow (makes the curved bow twang).* Rarer instances are exemplified by رَجْلٌ, for رَجُلٌ, as in the half-verse فَقَدْ كَانَ رَجْلًا وَكُنْتُمْ رِجَالَا *for he was a man, and ye are men;* اَلْكُبْرُ, for اَلْكُبَرُ (plur. of اَلْكُبْرَى), in the words هِىَ ٱلْأَنْفُسُ ٱلْكُبْرُ ٱلَّتِى *these are*

the great souls which —; زَفْرَاتٌ, for زَفَرَاتٌ (plur. of زَفْرَةٌ, Vol. i. § 301, A
rem. *b*), as فَتَسْتَرِيحُ ٱلنَّفْسُ مِنْ زَفْرَاتِهَا *and the soul finds rest from its sighs.*—This license has resulted in the production of such forms as يَجْدِ for يَجْدْ (يَجِدْ, jussive of وَجَدَ), and يَلْدِ or يَلْدَ for يَلْدْ (يَلِدْ, jussive of وَلَدَ); as وَلٰكِنَّنِي لَمْ أَجْدِ مِنْ سَبِّكُمْ بُدَّا *but I have not been able to avoid cursing you*; [أَلَا رُبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ] وَذِي وَلَدٍ لَمْ يَلْدِهُ أَبَوَانِ [*verily, there is scarcely* (رُبَّ used لِلتَّقْلِيلِ) *one generated without having a father,*] *and scarcely one who has offspring is there* B
whom two parents have not begotten (except Adam).

Rem. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فِعْلٌ, using, for example, إِطِلٌّ for إِطْلٌ, *flank*, and جِلِدٌ, for جِلْدٌ, *skin*.

(*b*) The same license at the end of a word is exemplified by such a form as يَتَّقْ, for يَتَّقِ, in the half-verse وَمَنْ يَتَّقْ فَإِنَّ ٱللّٰهَ مَعْهُ *and whoso fears* (*God*), *verily God is with him**. [The pronouns C
هُوَ and هِيَ are often shortened into هُ and هِي.] Compare also the suppression of the final vowel in the pronominal suffixes of the 1st pers. sing. ـِي and نِي, § 228, rem. *b*, [and the use of لَمْ أُبَلْ for لَمْ أُبَالِ *I did not care*.]

(d) *The addition of a final short vowel to certain verbal forms and to some particles.* D

247. The vowel *kèsr* is frequently added in rhyme to the 3d pers. sing. fem. of the Perfect, the 2d pers. sing. masc. of the

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* [This happens especially if the last consonant of the word and the first of the following are identical, as وَتَفَكَّرْ رَبُّ ٱلْخَوَرْنَقِ Ṭabarī i. 853, l. ult. for وَتَفَكَّرَ; أَزْمَانَ نَّبِيتِ ib. 1119, l. 1 for أَزْمَانَ; أَضْرِبْ بِّسَيْفِ ٱللّٰهِ ib. 1427, l. 1 (iii. 2414, l. 14) for أَضْرِبُ. D. G.]

A Imperative, and those persons of the Jussive which end in a consonant; as أَنَاخُوا ٱلْمَطَايَا قَدْ أُمِلَّتْ وَكَلَّتِ *they made the camels lie down, which were tired and weary* (for كَلَّتْ); يَقُولُونَ لَا تَهْلِكْ أَسًى وَتَجَلَّدِ *they say, Do not die of grief, but bear it like a man* (for تَجَلَّدْ): وَإِنْ يَأْتِكَ ٱلْأَعْدَاءُ بِٱلْجَهْدِ أَجْهَدِ *and if the foe come upon thee with all their might, I will do my very best* (for أَجْهَدْ).

B REM. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this kèsra. For example: غَزَتْ (for غَزَاتْ, 3d pers. sing. fem. Perf. of غَزَا, Vol. i. § 166, *a*, rem.) becomes غَزَتِ, not غَزَاتِ; طِرْ (for طِيرْ, 2d pers. sing. masc. Imperat. of طَارَ, Vol. i. § 152) becomes طِرِ, not طِيرِى; أَنَمْ (for أَنَامْ, 1st pers. sing. Jussive of نَامَ, Vol. i. § 151) becomes أَنَمِ, not أَنَامِ.

C **248.** The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e.g. لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنْ قَدِ *they* (the camels) *have not yet moved off with our saddles, but it is as good as done* (namely, وَكَأَنْ قَدْ زَالَتْ *but it is as if they had already moved off*); أَحْبَابَ أَنْفُسِنَا كَمْ ذَا ٱلنَّوَى وَكَمِ *beloved of our souls, how long will this absence continue? how long!*

D REM. The reader may here be reminded that, instead of the ordinary pronominal forms أَنْتُمْ, هُمْ, and كُمْ, and the verbal form فَعَلْتُمْ, the poets constantly make use of the archaic أَنْتُمُ, هُمُ, كُمُ, and فَعَلْتُمُ. The final vowel is in these cases more usually long than short*. When هُمْ is changed into هِمْ, either هِمُ or هِمِ may be used.

* The quantity of the singular suffix هُ also varies.

(e) *The irregular use of the tènwīn and other case-endings in the noun.* A

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular: تَضَوَّعَ مِسْكًا بَطْنُ نَعْمَانَ إِن مَّشَتْ بِهِ زَيْنَبٌ فِى نِسْوَةٍ عَطِرَاتِ *the vale of Na'mān is scented with musk, if Zèineb walks in it amid (her) perfumed attendants* (for زَيْنَبُ): قَالُوا يَزُورُكَ أَحْمَدٌ وَتَزُورُهُ *they say, Aḥmèd visits thee and thou visitest him* (for أَحْمَدُ): يَسْقِيهِمُ B ذُو مِرَّةٍ أَحْوَرُ *a smart black-eyed (page) hands them wine* (for أَحْوَرُ); قَدْ قَالَ شَاعِرُ كِنْدَةٍ فِيمَا مَضَى *the poet of (the tribe of) Kinda has said in olden time* (for كِنْدَةَ): تَقُولُ سَلِ ٱلْمَعْرُوفَ يَحْيَى بْنَ أَكْثَمٍ وَنَبَّهْتُ *thou sayest, Ask largesse of Yaḥyā 'ibn *Ekṯèm* (for أَكْثَمَ): and I warned 'Othmān to repel the dangers which threatened him* (for عُثْمَانَ): وَنَسِيتَ أَنَّ ٱللَّهَ أَخْرَجَ آدَمًا عُثْمَانَا لِدَفْعِ خُطُوبِهِ C *and thou forgettest that God turned Adam out of it* (for آدَمَ); فَلَا تُودِعَنَّ ٱلدَّهْرَ سِرَّكَ أَحْمَقًا *never then entrust thy secret to a fool* (for أَحْمَقَ). Examples of the broken plural: إِلَّا وَهُمْ شُرَكَآءٌ فِى دِمَآئِهِمُ *but they are companions in (shedding) their blood* (for شُرَكَآءُ): شُعْثٌ عَلَيْهَا مَسَاعِيرُ لِحَرْبِهِمُ *(horses) with shaggy manes, on which ride warriors who stir up the fire of their battle* (for مَسَاعِيرُ): عَجَآئِزًا مِثْلَ ٱلْأَفَاعِى خَمْسَا *old women, like vipers, five in number* (for عَجَآئِزَ); D غَشِيتُ مَنَازِلًا بِعُرَيْتِنَاتِ *I visited dwellings at 'Orèitināt* (for مَنَازِلَ).— Other instances of the irregular tènwīn are: in the vocative, as سَلَامُ ٱللَّهِ يَا مَطَرٌ عَلَيْهَا *the peace of God, O Maṭar, be upon her* (for يَا مَطَرُ): أَمُحَمَّدٌ وَلَأَنْتَ ضِنْءُ نَجِيبَةٍ مِنْ قَوْمِهَا وَٱلْفَحْلُ فَحْلٌ [يَا مُعْرِقُ *O Muḥammad, since thou art the offspring of a highborn*

A *lady in her tribe, and thy father was a noble* (for أَمُحَمَّدُ);] يَا عَدِيًّا لَقَدْ وَقَتْكَ ٱلْأَوَاقِى *O ʿAdī, every circumstance has combined to protect thee* (where a writer in prose would have said يَا عَدِىُّ); after لَا, used لِنَفْيِ ٱلْجِنْسِ (§ 39), as أَلَا رَجُلًا جَزَاهُ ٱللّٰهُ خَيْرًا *is there no man (may God reward him with good)—?* (for أَلَا رَجُلَ); in words of the form فَعَالِ (Vol. i. § 98, rem. *c*; § 309, *c*, *θ*), as

B حَذَارِ حَذَارِ مِنْ فَوَارِسِ دَارِمِ *beware, beware of the horsemen of Dārim* (for حَذَارِ حَذَارِ); أَبَا مَطَرٍ هَلُمَّ إِلَى صَلَاحِ *O Abū Maṭar, come hither to Ṣalāḥ* (i.e. Mèkka, for صَلَاحِ); and in proper names before بْنُ *son of* (Vol. i. § 21, *b*), as جَارِيَةٌ مِّنْ قَيْسِ ٱبْنِ ثَعْلَبَهْ *a young woman (of the tribe) of Ḳais 'ibn Ṯa'laba* (pron. *Ḳaisini 'bni*, for قَيْسِ بْنِ).

250. On the contrary, the tènwīn is sometimes suppressed in

C cases where it could not be dispensed with in prose; as فَمَا كَانَ حِصْنٌ وَلَا حَابِسٌ يَفُوقَانِ مِرْدَاسَ فِى مَجْمَعِ *neither Ḥiṣn nor Ḥābis surpassed Mirdās in any assembly* (for مِرْدَاسًا); عَمْرُو ٱلَّذِى هَشَمَ ٱلثَّرِيدَ لِقَوْمِهِ *ʿAmr, who broke up (bread to make) soup for his people* (for عَمْرُو ٱلَّذِى, but there is another reading, عَمْرُو ٱلْعُلَى هَشَمَ *the noble ʿAmr broke up*); فَأَلْفَيْتُهُ غَيْرَ مُسْتَعْتِبٍ وَلَا ذَاكِرِ ٱللّٰهَ إِلَّا قَلِيلَا *and I found him not seeking (the Lord's) favour, and seldom thinking upon*

D *God* (for ذَاكِرٍ); وَحَىُّ مُحَارِبِ ٱلْأَبْطَالُ قِدْمًا *and the tribe of Moḥārib, heroes of old* (for مُحَارِبٍ); كَسِنَّوْرٍ مَغْلُوبٍ يَصُولُ عَلَى ٱلْكَلْبِ *like an overmatched cat, which springs at the dog* (for كَسِنَّوْرٍ); عَلَى جِسْمٍ مُصْفَرٍّ مِّنَ ٱلتِّبْرِ أَمْلَسِ *upon a yellow body, smoother than gold* (for جِسْمٍ, and أَمْلَسِ in rhyme for أَمْلَسٍ, instead of أَمْلَسَ, § 249).

251. The genitive plural in ـِينَ is sometimes changed in rhyme into ـِينِ (see Vol. i. p. 236, note); as وَقَدْ جَاوَزْتُ حَدَّ ٱلْأَرْبَعِينِ

A لَا بَارَكَ ٱللّٰهُ فِى بِضْعٍ وَسِتِّينِ *since I have already passed the limit of forty* (for ٱلْأَرْبَعِينَ); *may God not bless sixty and odd years!* (for وَسِتِّينَ); وَأَنْكَرْنَا زَعَانِفَ آخَرِينِ *and we ignore the riffraff of other tribes* (for آخَرِينَ).

252. In verbs and nouns derived from radicals of which the third consonant is و or ى, the poets not unfrequently use the Indicative form of the Imperfect instead of the Subjunctive or Jussive, and the nominative case instead of the accusative. Examples of B the verb: أَبَى ٱللّٰهُ أَنْ أَسْمُو بِأُمٍّ وَلَا أَبِ *God has not willed that I should be of noble descent either on the mother's or the father's side* (for أَسْمُوَ); فَآلَيْتُ لَا أَرْثِى لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَفًى حَتَّى تُلَاقِى مُحَمَّدًا *and I swear, I will not show her pity for weariness or foot-soreness, until she encounters Muḥammad* (for تُلَاقِيَ); مَنَّتْكَ نَفْسُكَ أَنْ تُسَامِى دَارِمًا *thy soul has made thee wish to vie with Dārim* (for تُسَامِيَ); إِذَا غَرَّ أَنْ يُمْسِى ٱلْفَتَى فِيهِ أَوْ يَضْحَا C *when to spend an evening or a forenoon in it, fills a man with vain delight* (for إِذَا غَرَّ); أَلَمْ يَأْتِيكَ وَٱلْأَنْبَاءُ تَنْمِى بِمَا لَاقَتْ لَبُونُ بَنِى زِيَادِ: ٱلْفَتَى أَنْ يُمْسِىَ فِيهِ *did he not bring thee word—for news travels fast—of what has befallen the milch-camel of the Benū Ziyād?* (for يَأْتِكَ): هَجَوْتَ زَبَّانَ ثُمَّ جِئْتَ مُعْتَذِرًا مِنْ هَجْوِ زَبَّانَ لَمْ تَهْجُو وَلَمْ تَدَعِ *thou didst lampoon Zabbān, and then thou comest making excuses for having lampooned Zabbān,—(so that) thou didst neither lampoon him nor let it alone* D (for تَهْجُ); عُوجِى عَلَيْنَا يُحَيِّيكِ ٱبْنُ عَنَّابِ *turn aside to us, (and) 'Ibn 'Annāb will salute thee*, i.e. *receive thee with honour* (for يُحَيِّكِ): مَا أَنْسَ لَا أَنْسَاهُ آخِرَ عِيشَتِى *whatever I forget, I shall not forget him to the end of my life* (for أَنْسَهُ). Examples of the noun: وَمَنْ أَرَادَ ٱلتَّأَسِّى فِى مُصِيبَتِهِ *and whoever seeks for consolation in his misfortune* (for ٱلتَّأَسِّيَ); وَجَدْتُ مَعَالِيكَ أَصْلًا لِشِعْرِى *I found thy noble qualities*

A *a subject for my poetry* (for مَعَالِيَكَ); تَرَكْنَ رَاعِيهِنَّ مِثْلَ ٱلشَّنِّ *they have left their shepherd like an old* (*useless*) *waterskin* (for رَاعِيَهُنَّ); كَأَنَّ أَيْدِيهِنَّ فِى ٱلْقَاعِ ٱلْقَرِقْ *as if their forefeet were on level ground* (for أَيْدِيَهُنَّ); وَلَوْ كَانَ طَاوِى ٱلْحَشَا جَآئِعًا *and if he had been hungry and famished* (for طَاوِىَ).

253. The poets occasionally use pausal forms (see §§ 223—230)
B out of pause. For example: رَضِى for رَضِىَ, in the verse بِسُرُورٍ سَيِّدِى أَخْدُمُهُ إِنْ رَضِى بِى وَبِسَمْعِى وَٱلْبَصَرْ *with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight* (i.e. *most willingly and cheerfully*); رُزِى for رُزِىَ = رُزِئَ, in the words مَا إِنْ رُزِى أَحَدٌ فِى ٱلنَّاسِ نَعْلَمُهُ كَمَا رُزِئْتَ *no one among men, whom we know, was afflicted as thou art afflicted;* هُو for هُوَ, in the half-
C verse فَلَا هُو مِنَ ٱلدُّنْيَا مُضِيعٌ نَصِيبَهُ *and so he does not lose his share of* (*the pleasures of*) *this world.*

[REM. At the end of a word the tènwīn is sometimes used instead of the letter of prolongation (حَرْفُ ٱلْإِطْلَاقِ), as some read in the Ḳor'ān lxxxix. 3 يَسْرٍ for يَسْرِى (see Bèiḍāwī ii. 401, l. 13). This ن is called تَنْوِينُ ٱلتَّرَنُّمِ *the trilling or quavering prolongation and modulation of the voice* (لِلتَّطْرِيبِ), as in سُقِيتِ ٱلْغَيْثَ أَيَّتُهَا
D ٱلْخِيَامُنْ (see Fleischer, *Kl. Schr.* i. 323 *seq.* and comp. supra § 225, rem.). In like manner the أَلِفُ ٱلنُّدْبَةِ (Vol. i. § 368, rem. *b*) is sometimes lengthened to اَنْ, as in a tradition given by Zamaḫšarī (*Fāik* ii. 95) Fātima is heard crying for her two sons يَا حَسَنَانْ يَا حُسَيْنَانْ. The addition of the ن to a fettered rhyme (§ 193), called اَلتَّنْوِينُ ٱلْغَالِى, is condemned by many grammarians. D. G.]

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